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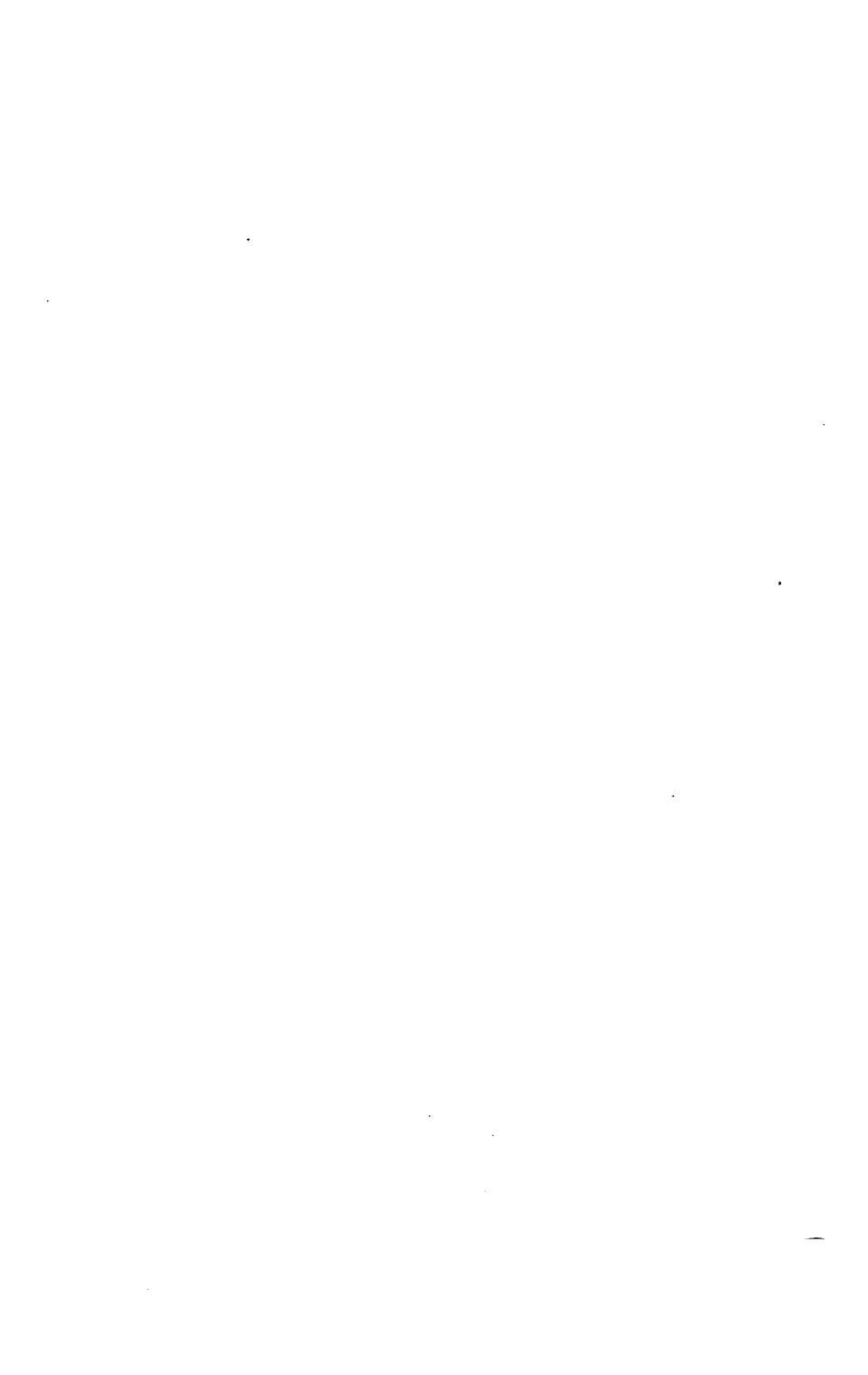
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# HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

## VALUABLE BOOKS

Publiſh'd in the ſeveral Parts of  
EUROPE.

### VOLUME THE THIRD.

WITH A

COMPLEAT ALPHABETICAL INDEX.



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*Floriferis ut apes in saltibus omnia libant,  
Omnia nos itidem.*————— Lucret.

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## ARTICLE I.

سيرة السلطان  
الملاک التاصر صلاح الدين  
ابي مظفر يوسف بن ايوب بن شاذي

*Vita & Res gestæ Sultani Almalichi Alnaseri Saladini Abi Modaffiri Josephi F. Jabi, F. Sjadsi, autore Bohadino F. Sjeddadi. Nec non Excerpta ex Historia Universali Abulfeda, eisdem Res Gestas, reliquamque Historiam Temporis, compendiose exhibentia. Itemque Specimen ex Historia Majore Saladini grandiore cothurno conscripta, ab Amadodino Ispahanensi, ex MSS Arabicis Academicæ Lugduno-Batavæ edidit ac Latine vertit Albertus Schultens. Accedit Index Commentariusque Geographicus ex MSS ejusdem Bibliothecæ contextus.*

That is,  
*The Life and Actions of Soltân Al-Malec  
Al-Nâser Salâh'addîn Modhaffer Yûsuf  
the Son of Ayûb the Son of Shâd; by  
Bahâo'ddîn the Son of Shedâd. With  
Nº. XIII. 1731. A Excerpts  
VOL. III.*

*Excerpts from the Universal History of Abu'l Fedâ, compendiously displaying the same Actions, and the rest of the History of that Time. As also a Specimen of the larger History of Salâh'addîn, in a loftier Stile, by Omâdo'ddîn of Hspâhian, from the Arabian Manuscripts in the University of Leyden; now published with a Latin Version; by Albert Schultens. Together with a Geographical Index and Commentary, compiled from the Manuscripts of the same Library, in Folio.\**

PART I. **T**HIS very curious and valuable History has never been translated into any European Language before. Our learned Editor observes, that it has appeared under some variation of Title and Author's Name in the printed Catalogue of the Leyden Library. In the Edition of 1674, the Title runs thus, *The History of Ebn Abbâs the Gazite, concerning the Life and Actions of Salâh'addîn, who recovered the Land of Palestine from the hands of the European Christians*; which appears to be a first-rate Blunder. In the last Edition of the same Catalogue in the year 1716, there is this Title; *The History of Ebn Abbâs Abu Modhaffer Yûsuf Ebn Shâd of the Acts of the Emperor Salâh'addîn, and how he regained the Land of Palestine from the Christians*. This Title is not

\* That the Reader may not wonder that we differ pretty widely from the Latin Translator in spelling the Names; it may be proper to acquaint him, that therein we act according to the Genius of the Arabic Orthography, and the Power of our own Alphabet.

more



## ART. I. HISTORIA LITTERARIA.

more just and accurate than the first, and proceeds from an inattention to, or ignorance of, what is found in the Frontispiece of the Original; which has Words to this effect: *The Life and Actions of Soltân Al-Malec Al-Nâser the Reformer of the World and of Religion; the Illamite Soltân of the Moslems; the Rescuer of the House of God, at Jerusalem, from the Hands of the Idolaters; Servant of the two Holy Cities, Mecca and Medina; Abu Modhaffer Yûsuf the Son of Shâd, whose Sepulchre God sprinkle with the Shower of his Favour, and grant unto him to taste, in the Seat of his Compassion, the sweet Fruits of Faith, as unto our Brethren, who are gone before us in the same. The Blessing of God rest also upon our Lord Mohammed the Prince of the Sons of Adnân, and all Health.* All the foregoing Names belong to the Soltân himself, and none of them to the Historian, as is mistaken in the Title of this Work as it is found in the last Edition of the *Leyden Catalogue*, and as we have just now transcribed it.

THE Historian's Name is some how or other omitted in the Original; a defect which our Editor supplies by this means: *Omâdo'ddîn of Ispahan* relates, that *Babâo'ddîn* the Kadi and himself were sent on an Embassy to the Soltân from his Brother, to know his thoughts upon an Offer the King of England had made towards a Peace, by agreeing to give him his Sister in Marriage; which very Fact is found in our Historian, (p. 209. c. 127.) where he professes to have had this business in charge; and from hence and other corroborating Evidence our Editor ventures to call him *Babâo'ddîn* the Son of *Sbedâd*; and he seems to be very right. He was in high esteem with the Soltân, as appears

in almost every Page of his History, scarce ever stirring from his side. But tho' he doubtless had very full instruction in all points relating to his Master, he has chiefly insisted on the HOLY WAR against the *Franks* or Christians at *Jerusalem*, where they had for a considerable time erected themselves into a Kingdom. This may be attributed to an over-fond Zeal, which blinded him so much, as to make him fancy that the glory of that War absorbed all that his Hero had acquired in all the rest of his Life; or else to an unwillingness to mention any thing which might reflect dishonour on him. In the HOLY WAR his Master fills up, as it were, the whole Scene, equally admired on both sides; in that great Affair, he deems all to be glorious, great, and irréprehensible; whereas if he had acted the faithful Recorder of his Deeds in general, he, among other Particulars, must have mentioned his Ingratitude to the Family of *Núro'ddin* in *Syria*, and his Severity towards the Race of the *Fatémite Khálifs* in *Egypt*; neither of which could have been excused by the most specious Glosses he could have resorted to for that purpose.

*Babáo'ddin* is an *Arabic* Compound, signifying the *Beauty of Religion*, whence our Editor concludes him to have been the *Mufty*. This he gathers also from his constant Form of Blessing and Cursing: as for example, when he mentions *Saláb'addin*, it is always with a *God be merciful unto him*—*The Mercy of God rest upon him*: but when the *Franks* are to be named, they are constantly attended with a *Curse of God be on them*; herein, acting the Dispenser of Benediction and Malediction, and *the Mouth of the supreme Being here on Earth*, as the *Turks* at this day speak of their

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their *Musty*. Besides, his Stile and Manner of treating some Points, and insisting upon others, betray him to have been a Churchman. However, to resume his Stile again, it is like that of the great *Abu'l Feda*, simple, copious, and unaffected.

FROM so masterly and so well-instructed a Pen, what can we expect less than a very good History? Wherefore as there are few who would not be glad to know how the *Mohammedans* speak of the downfall of the *Christian* Kingdom of *Jerusalem*, and to be acquainted with the Character, Genius, and Exploits of the Prince who was able to effect so terrible a disaster upon the *Christian* Name in *Asia* and *Afric*; we will, in the most compendious and conspicuous manner we are able, gratify the Curiosity of our Readers, by giving them a succinct Abridgement of the whole History, and particularly for the satisfaction of such as are as ignorant in *Latin* as in *Arabic*.

*Salab'addin* was born in the five hundred and thirty-second Year of the *Mohammedan Hejra*, and even in his Childhood gave early and well-grounded Hopes that he was destined to Empire and high Command. His *Piety* was pure, sublime and perfect, according to the five traditional Precepts of *Mohammed*. 1. His Faith in one God, was not a blind Assent to he knew not what; he dived deep into the Arguments whereon it was built, and having made himself a perfect Master of the Controversy, would decide with wonderful perspicuity upon any Branch of it; and being convinced he was right, resolved to inculcate his Opinion into every body else. 2. In *Prayer* he was constant and fervent, and almost without an equal; therein would he

Year of the  
Moham-  
medan  
Hejra or  
Hegira  
532.

pour out his Soul with the most melting Devotion, and tho' in private, with all the troublesome and solemn Ceremonies observed in the public Worship, from which he would not wholly excuse himself when even upon his Death-bed; 3. *Alms-giving* and Generosity together had so thoroughly drained him of his Wealth and Substance; that he had nothing to bequeath to his Heir when he died. 4. The *Fast of Ramadan* he kept with a strictness and rigour quite extraordinary, altho' he was of a Constitution which could but very indifferently admit of Abstinence. 5. The *Pilgrimage to Mecca* he had solemnly vowed, but when he happened to have leisure to undertake that important Act of Religion, it fell out that his Treasure was at a very low ebb; wherefore, as he could not at that time go like himself, he deferred it till the next Year; but e'er that came about, he died.

THE *Koran* was his principal delight, in that it may be said of him, that he *exercised himself Day and Night*, rewarding the same laudable Practicé in others, with a munificence and favour altogether princely. He never heard or read certain Passages of that Holy Volume, but, being of a soft and tender Heart, he dissolved into Tears. Nor was he less mindful of Tradition, eagerly seeking after all such as possessed it; among whom, if at any time there were any, who, wrapped in Contemplation, shunned the Thresholds of the Great; such he would frequently visit, with great Humility, and listen to them with a most religious Attention. Moreover, he was a rigid Asserter of his Creed, and therefore hated Philosophy and all inquisitive Learning. To doubt or dispute upon any Article of his Belief, was Death, if it came to his

ears;

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ears; the vain and daring Scholar was immediately convinced by a fatal demonstration. His Zeal being of so furious a Temper, we must not doubt that he was most admirably adapted for the prosecution of a religious War.

BUT if his Piety was heated by a little too much Bigotry and Enthusiasm, his Justice was without Allay, punctual, regular, and impartial; of which, take the following general Idea. He devoted the *Monday* and *Thursday* of every Week to the administration of Justice, sitting in person among the Judges and Doctors. All the Avenues of this august Tribunal were wide open to every degree and age of each Sex; and this good order was equally and uninterruptedly observed in the Camp and in the City. The rest of the Week he received Petitions, and was never known to deny access to any person that had any real business with him. Tho' he himself was above all Law, he would submit to the Decisions of Justice in any reasonable Complaint exhibited against himself, of which our Historian gives us a very prolix, but very rare example.

HIS *Munificence* knew no bounds; therein, he displayed a vastness of Soul, scarce to be equalled. He who had been Master of so large, so fertile, and so noble a part of the Earth and all the Wealth of it, left nothing behind him in his Treasury but forty-seven *Nazaritic* Drachms, and one Gold-piece of *Tyrian* Coin. He would give away whole Climates, whole Regions at a time, says our Author. Wherefore, his Treasurers knowing the immenseness of his Generosity, were wont to lay up private Hoards against sudden Emergencies; convinced by long experience, that he would give as long as he

HISTORIA LITTERARIA, N<sup>o</sup>. XIII.

knew he had wherewithal ; which answers very well to the following Verses which we find cited in *Sandys's Travels* concerning him :

*Great Saladine, the conqueror of the East,  
Of all the State and Glory he possess'd,  
(O frail and transitory Good!) no more  
Hath born away, but that poor Shirt he wore.*

THIS is said to have been a Proclamation made, by his own order, at his Funeral, with a Shirt upon the Point of a Spear.

HIS *Fortitude, Patience, entire Confidence in God, and vigorous Application to the business of the HOLY WAR*, tho' very extraordinary and well becoming a Prince of his Character and Genius, we forbear.

Our Historian gives us several Instances of the *Evenness and Affability* of his *Temper*. He never appeared to be disturbed, tho' the Croud of Petitioners, pressing forwards, would sometimes even trample upon the Carpet on which he sat. One day, says *Babao' ddin*, my Mule took a fright from the Camels, and kicked the *Soltan* with a good deal of violence on the thigh, and he only smiled at it. Another time, going into *Jerusalem*, a most dirty City, says he, upon a wet and windy Day, my Mule splashed him all over with Dirt ; whereupon offering to retire at some distance for fear of repeating the same troublesome Accident, he smiled only, and would not let me stir a step from him.

VIRTUE, Merit, and such Learning as he approved of, he never fail'd to cherish, distinguish, and reward, in whomsoever found ; commanding those who had the honour of attending him, to bring all Persons of such Endowments  
into

## Art. I. HISTORIA LITTERARIA:

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into his presence, that he might see, and converse with, and be kind to them, tho' Strangers, and only passing thro' his Camp in their way, to any place. Considering all things, he was sometimes a very generous and indulgent Enemy; the following instance of which, is ranged under the head of his Civility. A captive *Frank* was brought to him one day, and perceiving the poor Man to be in a terrible consternation, he ordered an Interpreter to ask him what made him so uneasy and fearful; to which he had presence of Mind to answer, That *before he had seen the Soltân's Face, he dreaded the worst that could befall himself; but having now seen it, he hoped the best.* This answer wrought its effects, and the *Soltân* not only spared his Life, but gave him his liberty also. So far is the substance of the first Part of this History, and is sufficient to evince, that this Hero's Soul was almost in all respects equal to his Dominion, and his Worth to his Fame.

UPON the decline of the *Fatemite Khâlif's* of **PART II.** *Egypt*, that noble Kingdom sighed under a very turbulent and destructive kind of Tyranny. The *Year of the* *Khâlif* himself was dwindled away to an empty *Hej. 558.* Name, while the *Soltân* or *Vizier* administered the Government by his own Rule and Fancy, and even awed his Master into an inactivity and supine neglect of his Subjects and Dominion. This raised the envy and ambition of some, and, doubtless, the indignation of others among the *Grande'es*, who either with an ambitious regard to themselves, or with a beneficial View to their Country, frequently declared War against the reigning *Vizier*, and drew him into the Field of Battel, where if he fell, or was conquered, his Office devolved to the strongest, upon no other

other account but for his being so. By this pernicious Maxim the Country was hardly ever at rest, the great ones being always ready to contend where the Prize was so glorious, and the Impunity almost certain. It was a War of this kind between the reigning *Vizier* and a Rival of his, that first gave occasion for *Salâb'addin* to visit *Egypt*. The first of them was called *Shawar*, and the other *Dargam*, who drove *Shawar* from his Office and the Kingdom, and succeeded in his place according to Custom. The Fugitive went into *Syria* to solicit Succours from *Nûro'ddin* the *Zenbiad*, who then reigned at *Damascus*, and succeeded partly by the force of his Entreaties, but more, because *Nûro'ddin* had a mind to examine more closely into the sickly State of *Egypt*. *Asado'ddin* was the General sent to reinstate *Shawar* in his Office, and *Salâb'addin*, now twenty-six years of age, marched thither with the Army, very unwillingly, tho' in prime Office and Repute. Success attended this Expedition, and *Shawar* was restored to his high Post. *Salâb'addin*, upon this occasion, gave the noblest Proofs of Conduct and Courage, and *Asado'ddin* ravished with the Charms of the Country, earned after it in a very longing manner; and observing the Misrule and Corruption which had crept into all Parts of that distracted State, he did not think it would be a very difficult matter to make himself the *Vizier* there; but this Thought was suppressed for the present, and he and *Salâb'addin* marched back again into *Syria*.

*Soltân Shawar* in the mean time came to understand what an ardent and restless desire *Asado'ddin* had conceived for the *Vizirate* of *Egypt*, and not knowing how far he might be prompted



to endeavour at a gratification of his unruly Appetite, he deemed it best to secure himself in time, and therefore sent to *Jerusalem* to desire the *Christian* King there to dispatch some Succours to him into *Egypt*, to assist in defending his Country against the ambitious Views of the *Turks* in *Syria*, who were meditating how they might obtain the mastery of it. This drew the *Christians* or *Franks* (we shall use the Words indifferently for the future) into *Egypt*; whereat *Núroddin* and *Asado'ddin* taking the Alarm, this last and *Saláb'addin* thundred after them to prevent their seizing on that delicious Morsel, and to tear it from them if already in their possession. The Armies arrived soon after each other in *Egypt*, where several obstinate Battles were fought between them, till the *Christians* hearing that *Núroddin* had fallen upon their own Territories, they were under a necessity of retreating homewards, having first entred into a Treaty whereby they engaged themselves not to return into *Egypt* again. *Asado'ddin* and *Saláb'addin* followed soon after, the former more enchanted than ever with the thoughts of obtaining the Seignory of *Egypt*.

BUT the *Christians* apprehending that the Treaty was dissolved on the other side, marched away for *Egypt* again, Horse and Foot; and *Núro'din* and *Asado'ddin* quite thunderstruck with the news, raised all their strength to cope with them. *Núro'din* furnished all the Supplies, and *Asado'ddin* marched in person to better Fortune than he expected: But it was with very great difficulty that he prevailed on *Saláb'addin* to march with him this third time. No sooner was the news carried to *Shawar* in *Egypt* that the *Christians* were in full march towards him, than he shifted

Year of the  
Heg. 564.

shifted hands, and desired *Afado'ddin* to come to his aid, which he was ready enough to do without any invitation, and more for his own sake than any body's else. By this coalition of the *Turks* and *Egyptians* the *Christians* were unequal to the War; which perceiving, they wisely withdrew, and left *Afado'ddin* and *Saláb'addín* in *Egypt*, behind them. These did by no means relish the Inconstancy of *Soltán Shawar*; and tho' he was full of Respect and Officiousness, and would by all means defray the whole expence of their Expedition, and would gladly have got rid of them at any rate; they answered, it was time enough to think of that; That the *Christians* would pour down into *Egypt* again, to be sure, as soon as their backs were turned, and that therefore they should not think much of staying till all was hushed and quiet again. Mean while the Death of *Shawar* was resolved on by *Afado'ddin*, but none dared to seize on him; till coming one day in the usual State to visit *Afado'ddin*, *Saláb'addín* went out as to receive him, and taking him by the Collar, delivered him to Custody as his Prisoner, whereupon his Train all dispersed. Presently after there came an Eunuch to demand *Soltán Shawar's* Head, as the custom then was; which when it was delivered, there came in return for it, the Ensigns of the *Vizirátte* to *Afado'ddin*; who now had his wish, and became the acting Sovereign of *Egypt*, which he ruled without controul, but chiefly by *Saláb'addín*.

*Afado'ddin* did not long enjoy his splendid Elevation; for being a great devourer of the coarser sorts of Flesh, he was subject to Indigestions and Stoppages, which carried him off, and *Saláb'addín* succeeded him in the *Vizirátte*, and from

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from that moment took upon him the HOLY WAR, being conscious of a Call thereto from Heaven.

The news of this Revolution in *Egypt* astonished *Núro'ddin* in *Syria*, and roused up the *Franks* in *Europe*, who quickly perceived how dangerous a Neighbour he was like to prove to their Brethren in *Palestine*, if not even to themselves. Wherefore a Confederacy was made by them, and *Greece* among the rest, against *Egypt*, that they might reduce it betimes (or rather its new *Vizier*,) and make it a Province in their own Dependence. With this view they crossed the Sea with a formidable Power, and laid close siege to *Dimyât*, a Sea-port on the Eastern Entrance of the *Nile*; but that City, the Key of *Egypt* on that side, had been reinforced with a strong Garrison, and every way qualified for an obstinate Siege e'er the *Europeans* arrived: so that being vigorously repulsed from within, while at the same time *Salâb'addin* continually skirmished with, and interrupted them from without, they were glad to leave the Town, after the loss of many Lives, and all their cumbersome Machines, which were partly burnt with Fire, and partly demolished.

This Year died the *Kbâlisf Al-Aded*, the last <sup>Year of the</sup> of the *Fatemite* Race in *Egypt*, and *Salâb'addin* <sup>Hej. 567.</sup> who was descended of the *Abbaside* \* Race of the *Egyptian Kbâlisfs* succeeded; but his Successors were called *Ayubite Kbâlisfs*, from *Ayub* or *Job* the Father of *Salâb'addin*; who by this Accession of Splendor to his former Power, raised the Jealousy and Apprehensions of all the

\* *Salâh'addin* did not succeed in Right of Inheritance, but only happened to descend from the *Abbaside* Family, which had been ousted 200 Years before, by the *Fatemite*.

Nations which heard of it, but particularly of those in *Europe*, whilst he himself was wholly taken up with the Thoughts of his darling Scheme, the HOLY WAR.

Year of the His first Holy Excursion out of *Egypt*, was  
Hej. 568. against *Crac* and *Shawbek*, which commanded the Passage from *Syria* and *Arabia* into *Egypt*; but after many struggles with the *Franks*, he did nothing of moment, and returned without any other Honour than what was derived on him from the Sanctity of his Intentions. A Rebellion was raised against him in *Egypt* about this time, but it was presently appeased.

Year of the THE *European Franks*, as we have hinted be-  
Hej. 570. fore, were extremely uneasy at this turn of Affairs, dreading the Prosperity *Salâb'addîn's* and nothing discouraged by their Disappointment at *Dimyât*, now formed a Design against the City of *Alexandria*; and accordingly laid close siege to that very considerable Place with thirty thousand Men, wafted thither in six hundred Sail of Vessels little and big; but upon the bare news of *Salâb'addîn's* approach for the Relief of the Place, they were struck with a Terror, as from Heaven, (says our Author) and rose up after a three days most bloody Assault, and left all their heavy Machines behind them.

THIS same Year did *Salâb'addîn* seize on *Damascus*, and sit down before *Aleppo*; *Nûr'addîn* being now dead; which drew on him the Jealousy of the *Mohammedans* in the East, and particularly *Seïfo'ddîn*, the Lord of *Mûsol* or *Affyria*, sent his Brother at the Head of an Army against him, and afterwards took the field in person; but he was both times baffled and defeated by *Salâb'addîn*, who drove him across the Eu-  
phrates.

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*phrates* again, with the loss of his Camp and all his Baggage; and then returned back into *Egypt*. Year of the Hej. 572.

HE just gave his Army time to rest, and the next Year led them out to the Sea-Coast of *Palestine*, where, at *Ramlab*, he fought a Battel with Prince *Reynold*, who gave him a signal Overthrow, and drove him back again into *Egypt*, after a fearful and memorable Slaughter. 573.

IN *Egypt* he reposed himself for a while; but upon news of great Disorders in *Syria*, he marched his Force thither, not without a design of prosecuting the HOLY WAR at the same time; which however, he was diverted from for the present, by being solicited against the *Armenians*. In this unexpected War, Success and Superiority attending him, he reconciled the difference of the contending States in that part of the World; and e'er he returned, a solemn Peace was ratified by him and all the *Orientals*, Year of the the *Assyrians* and *Mesopotamians* not excepted; Hej. 576. after which, he returned to *Damascus*, and thence, to *Egypt*.

ABOUT two Years afterwards, he had notice that *Aleppo* was in some danger of falling into the hands of the *Franks*; wherefore he marched out for *Damascus*, resolving at the same time to besiege *Berytus*, and to begin Hostilities with the *Franks* as soon as he had reached their Territories; and accordingly he forced a March through them. However, they obliged him to raise the Siege of *Berytus*, and sent him away to *Damascus*, where it was told him that Ambassadors from *Músol* \* had been with the *Christians*. 578.

\* This is a City which stands near the Place of the ancient *Niniveh*, the Capital of *Assyria*.

at *Jerusalem*, to invite them into a War. When *Salâb'addîn* understood this infraction of the Treaty so lately concluded in the East, he determined to chastise the *Mûsolites* for their Treachery. But previous to that, he besieged *Aleppo*, which, however he left after three days; thence bending his March for the *Euphrates*, which he crossed, nor stopped till he saw the City of *Mûsol*. He had not been many Days before this City e'er he experienced that it would be impossible for him to make any formidable Impression upon it; and that the way to take it, would be to destroy all the Country about it, and this he undertook with good success. In this Distress the *Mûsolites* sent an Embassy to *Shâh Armen* in *Armenia*, who marched to their Relief, as did at the same time a considerable Body from *Aleppo*. All this mighty Conjunction was dissolved at the very approach of *Salâb'addîn*, who then fell like Lightning upon the Country again, and took the City of *Amida* in eight Days time. After this, he faced about for *Syria* again, where he reduced *Tel Kbalid* and *Aleppo*.

BUT *Salâb'addîn*, tho' Victory so partially attended him, was impatient of so many Diversions from his HOLY WAR. And therefore to let no Opportunity slip, he hurried to *Damascus*, and from thence invaded the *Franks*; who joining Battel with him, were over-powered by Numbers, and lost several Strong-Holds, and suffered a considerable Devastation of their Country, for which *Salâb'addîn* returned with Joy and Triumph to *Damascus*.

THE next Year he and his Brother *Al-Malec Al-Adel*, whom he had fixed in the Regency of *Egypt*, jointly besieged the important Fortrefs of *Crac* in *Arabia Petræa*. This Place, while

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it was in the hands of the *Christians*, was a violent eye-sore to *Salâb'addîn*, as it awed and commanded all the passes leading from the north and east into *Egypt*, and disturbed the Pilgrimages to *Mecca*. But here much Blood was spilt, much Fatigue endured, and at length the *Soltân* hearing that the *Franks* were in full march for the relief of the Besieged, rose up and retreated, carrying his Brother with him to *Damascus*, and appointing another to govern *Egypt* in his room; he being now designed for the Sovereignty of *Aleppo*, in which he was accordingly installed, while his Brother *Salâb'addîn* at *Damascus* was courted and congratulated by Embassies from all parts.

BUT amidst all the Pomp and Ceremony of his Court at *Damascus*, he forgot not his late disgrace and disappointment at *Crac*, which place he determined to attempt a second time; thereby, if he could, to open a free communication with *Egypt*. In order to this, vast preparations were made in Men and Machines; and he invested the place a second time with a great Army of *Egyptians* and *Syrians*, with the *Mesopotamians* under the Conduct of *Kara Arslân*. The *Franks*, on the other hand, collected their whole might to protect the Place. The *Soltân* with his Horse only drew off from the Siege to meet them, but nothing ensued except a slight skirmish; and the *Soltân* perceiving their obstinacy in the behalf of *Crac*, and considering at the same time that *Palestine* was defenceless, thro' the absence of its Army, ordered an Irruption to be made into that Country; whereby the *Christians* were grievously oppressed, their Country ravaged, and them-

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selves

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selves murdered and led into Captivity, while their Army was engaged in securing of *Crac*. For this did *Salâb'addîn* return in triumph to *Damascus*, where by an Embassy he received the royal Vestments from the *Khalîf* of *Baghdâd*, as did also his Brother, and the Son of *Afado'ddin*. *Kara Arslân* was dismissed with the like Honours from *Salâb'addîn*, and the Army sent into Quarters.

*Year of the* About this time, complaint was made to him  
*Hej. 581.* at *Damascus*, that the *Mûsolites* had taken up Arms, and were besieging *Arbela*: this roused his Indignation against that turbulent and faithless People, whom he resolved once more to reduce. On his March it was told him, that the Kings of the *East* had all conspired to make head against him, if he offered to lay hands, either on *Mûsol* or *Merdin*\*: but paying no regard to this, he was soon afterwards joined by the Power of *Merdin*, under his Friend *Kara Arslân* the *Mesopotamian*; and then continuing his way towards *Mûsol*, he distressed that City from a very advantageous Post: but they had not been here long, e'er *Kara Arslân* had Advice of his Brother's Death, and therefore desired leave to return home to take possession of his Dominion.

Much about this time also died *Sbâb Armen* the Prince of *Armenia*, and bequeathed his Territory to one *Buktimer*, who had waited as Embassador on *Salâb'addîn*, when he was last in these parts. This Man was well approved of by his Subjects, but sorely envied by some of his Neighbours, who made him sit very uneasy upon his Throne, Wherefore to

\* This was then the Capital of Mesopotamia, and situated upon a very lofty Hill.



obviate all the Troubles which seemed to threaten him, and understanding that *Salâb'addin* was besieging of *Mûsol*, he dispatched an Embassy to acquaint him, that he would willingly make an exchange of *Khalât* his Capital and Dominions, for such other as the *Soltân* should be pleased to secure to him. The *Soltân* liked the motion well, and drew off from *Mûsol* to go and take possession of *Khalât*, deputing proper Persons before him to settle the Articles relating to the proposed exchange against he came in Person. But by the time the Deputies arrived, Affairs had changed face; *Buktimer* was now very easy, was no longer of the same mind, desired to be excused, and they returned as they came. In the mean time the *Soltân* laid close Siege to *Miyafarekîn* (in *Armenia*, according to some in *Mesopotamia*, according to others) commanded by a Chief whose Name was *Lion*, and who behaved in conformity to his Name upon this dangerous occasion: but his Efforts, tho' great, availed him nothing against the fortunate *Soltân*.

THE Affair of *Khalât* now dropped, *Salâb'addin* fell back again to *Mûsol*, and distressed that City once more; but in the midst of it, the violent Heats of the Season threw him into a Malignant Distemper, which was apprehended to be mortal, and he was removed from before the Place. The *Mûsolites* having by this time experienced that they could have no Succour either from *Persia* or *Baghdâd*, deemed this illness of the *Soltân's* to be a happy opportunity of suing to him for Peace; with which important Negotiation our Historian was charged, and succeeded very well in it.

Year of the  
Hej. 582.

THE *Soltán* being pretty tolerably recovered, led his Army back into *Syria*, going first to *Aleppo*, where he was received, as if arisen from the Dead. Here he staid but four Days, and hence proceeded for *Damascus*, and entered that Capital amidst the Acclamations and Thankgivings of all the Multitude there. From hence he quelled a Rebellion, and removed his Brother *Al-Mâlec Al-Aded* from *Aleppo* into *Egypt*, which he had governed before; and disposed of *Aleppo* in favour of his own Son *Al-Mâlec Ad-dahir*.

Year of the  
Hej. 583.

BUT it was impossible for him to sit still, while so inconsiderable a Progress had been made in the HOLY WAR; and therefore he determined to besiege *Crac* once more, appointing a place of Rendezvous for his Troops, who in repairing thither, had orders to be as destructive to the *Franks* as opportunity would permit them. *Crac* was accordingly invested, but without any notable feat; the *Soltán* returning into *Syria*, after he had only awed the Frontiers, and protected a Pilgrimage from *Mecca* and the Winter Caravan from *Egypt*.

A Peace was now patched up with the *Franks* in the North, towards *Aleppo*, that the *Soltán* might at least be safe from that quarter, while he collected his whole might against the *Christian* King of *Jerusalem*; and now the heavy Day draws on apace. The Flower of *Egypt*, *Syria*, *Affyria* and *Mesopotamia*, were united under the *Soltán*, who led them on towards *Palestine*. On the other hand, the *Franks* at *Jerusalem* gave themselves violent Motions, and took the Field with their whole Strength. The *Moslems* came to the Lake of *Tiberias*, and coasted round it in Battle-array, till they were

on

on the Plains on the West of that Lake, where they expected the *Christians* to receive them; but no sign of them being seen, the *Soltán* seized on the Passes which lay open to their Army, and then with a choice Detachment of Horse, thundered upon the City of *Tiberias*, which in a moment's time was fired and plundered, and filled with Blood; from which the Castle only escaped. This sudden and terrible Execution roused up the *Franks*, who instantly marched towards the *Soltán* to fight him; who upon the News drew off from the Castle of *Tiberias*, and posted himself at the head of his Army.

THE two Armies came in sight of each other, *The Battle* on the West side of the Mount of *Tiberias*; *of Hittin.* but the Day drawing towards an end, and the Darkness of the Night intervening, they halted short of each other, and stood to their Arms with dreadful Vigilance, and big with expectation, till the next Morning. The Battle began with the succeeding Day, and raged with uncommon Fury and doubtful Success, except that a part of the *Christian* Army was routed in the Morning, and that towards the Evening Victory seemed to declare for the *Moslems*, tho' Night came on again e'er that was assuredly known. This Night was spent as the former in watchful Precautions on each side, tho' neither was well able to stir after the unspeakable Fatigue of so long and active a Combat. At day-break the next Morning both Armies were seen stretching along in front of each other; but the *Moslems* had the disadvantage of situation, the *Jordan* being in their rear to cut off their retreat: but the Cause was God's, and there was to be no danger of being forced

to retreat. In confidence of this, they advanced to renew the Battle with loud shouts of Assurance, which quite daunted the *Christian* Power ; and particularly the Count of *Tripoly*, a Leader of first Note, perceiving how cruel and fatal the Day was like to be to his Brethren in Faith, took an inglorious Resolution of saving himself by flight, with those under his Conduct, e'er the Battle was well warm ; and accordingly he himself escaped to *Tyre*, where he died soon after of a Pleurisy, but not one Soul that followed him was so happy as to save himself. And now (says our Historian) the Faithful surrounded the Rebellious Infidels as with a Toil, and tore them down with the Edge of the Sword, and overwhelmed them with thick showers of Arrows. A part of them would have fled, but were every one cut off in the Attempt : the other part retreated to a woody Hill, called *Hittin*, where our Author tells us the Sepulchre of *Sboaih* or *Jethro* stands, as the *Moslems* foolishly dream. Here were the *Christians* pent up, and in danger of being burned with the Wood which sheltered them, by the Fireworks which were thrown in among them. Thus sorely prest on all sides, and at the point of perishing with Hunger and Thirst, they came out of the Wood and delivered up themselves to Chains and Death, just as the *Soltán* had ordered some to be spared for Captivity, and others to be cut off. This unfortunate Submission was made a little too precipitately, and attended with some Circumstances, which reflected great Dishonour upon the *Christian* Arms ; and particularly, it is said, that thirty *Franks* permitted themselves to be bound by  
one

one *Moslem* with a Tent-Rope, and to be driven along by him.

THOSE of the vanquished Chiefs who were brought alive to the *Soltán*, were, as our Author names them, the King of *Jerusalem*, *Godfrey* his Brother, Prince *Reynold* Lord of *Shawbek*, the Son of *Humfrey*, the Son of the Prince of *Tiberias*, the Masters of the Knights Templers and Hospitalers, and the of Lord *Hu-beil*. The Templers and Hospitalers were all doomed to Death by the *Soltán*, and Prince *Reynold* was sentenced to the same abrupt end, for some infraction of Treaties, and for a former rude Contempt of *Mohammed*. In the mean time, the abovesaid Prisoners were brought before the *Soltán*, who handed a refreshing Draught cooled with Ice, to the half-dead King of *Jerusalem*; who when he had drank, handed it to Prince *Reynold*. Upon which, *Saláb addín* bid the King of *Jerusalem* take notice, that it was not of his giving; for it was a Custom with the *Arabs* and *Tartars* never to hurt a Prisoner, whom they asked either to eat or drink. They were then ordered away to a certain Place where they eat a bit of something, and were immediately sent for back again by the *Soltán*, who had now only a few of his Servants about him; and being all brought to the entrance of the Tent, the *Soltán* put Prince *Reynold* in mind of what he had formerly done and said, and offered him the *Mohammedan* Faith; which the Prince rejecting, he drew his Scymiter, and cleft him down the Shoulder, and the bloody deed was compleated by the standers-by. The Captive King, at the sight of so ghastly and tragic a Violence, dreaded for himself; but the

*Soltán* cheered him up, and assured him, that what he had done to the Prince, was in completion of a Vow, and by way of just Revenge.

THE Fate of the Land of *Palestine* was now decided, it was to change Masters, the *Christian* Kingdom of *Jerusalem* was to be no more, and the Victors were to be glutted with the Spoil of the fighting Country: no Town, no City withstood the rapid course of the Conqueror, and particularly *Ptolemais*, at that time a very considerable Town of Trade, was stormed and plundered of her immense Riches; *Sidon* also was taken, but *Tyre* escaped for the present.

Jerusalem  
taken.

THE Holy City herself was at last besieged, the scattered Troops being all rallied for that important and principal Service: *Jerusalem* was well qualified for an obstinate Defence, and had a good Garrison within; but those (says our Author) who reckon it at sixty thousand strong, exceed all measure. The Attack was first made on the West side of the City, whence it was removed to the North, the Machines being there planted amidst horrid flights of Arrows given and returned, and plaid against the Wall, till they shook down the Northern Angle of it, pointing to the *Valley of the Sons of Hinnom*, as the Scripture-Phrase is. The Citizens thus exposed to the fury of the Besiegers, sued for terms; and at length it was agreed, that they should march out, every Man paying ten Pieces of *Tyrian* Gold Coin, every Woman five, and each of the young People and Children one: but such as could not ransom their Heads at that rate, were  
to

to remain behind, and by this capitation \* 220,000 Pieces of Gold were raised.

THUS was the City of *Jerusalem* delivered up, three thousand *Moslem* Captives in it released, the great Cross upon St. *Peter's* thrown down, the *Christian* Name and Mysteries contemptuously trampled on, and their Downfal exulted over by the fortunate Followers of *Mohammed*, upon the *Friday* before that very Night of the Year that he is said to have taken his *Night Journey* from *Mecca* to *Jerusalem*, and from *Jerusalem* to Heaven; which our Historian takes to be an undeniable Proof that the Finger of God directed this extraordinary Event.

HAVING thus seen how the City of *Jerusalem* was wrested from the hands of the *Christians*, we will in an Article of the next Number to come, relate, from this same Historian, so far as he goes, what Efforts the *Christian* Potentates made to possess themselves of the same again: where we shall particularly have occasion to speak pretty largely concerning our *Richard* the First, who, after his arrival in *Palestine*, had, according to our Historian, the principal Management of the War.

\* Two and twenty thousand Men would have paid this Sum, according to the Rate of the above Capitation; but we cannot, from the Sum collected, imagine there was any thing like a quarter of that Number of effective Men in *Jerusalem* at this time. According to this, some *Christian* Writers are much mistaken in speaking upon this Head.

## ARTICLE II.

Veteris Testamenti Libri Hagiographi, *Jobus*, *Davidis* Psalmi, *Solomonis* Proverbia, Concionatrix, & Canticum Canticorum, ex Translatione *Johannis Clerici*; cum ejusdem Commentario Philologico in omnes memoratos Libros, & Paraphrasi in *Jobum* & *Psalmos*.

Veteris Testamenti Prophetæ, ab *Esaiâ* ad *Malachiam* usque, ex Translatione *Johannis Clerici*; cum ejusdem Commentario Philologico, & Paraphrasi, in *Isaiam*, *Jeremiam*, ejus *Lamentationes*, & *Abdiam*: Dissertatione *Job. Smith* de Prophetiâ, & ipsius Authoris, de Poesi *Hebræorum*. *Amstelædami*, Ann. 1731.

That is,

*The Books of the Old Testament, commonly called Hagiographa, viz. the Book of Job, the Psalms of David, the Proverbs of Solomon, his Ecclesiastes, and his Song of Songs, translated by John le Clerc; together with his Philological Commentary on each of these Books, and a Paraphrase upon Job and the Psalms.*

As also,

*All the Prophets of the Old Testament, from Isaiah to Malachi; translated by the same*



*same Author, together with his Philological Commentary on Isaiah, Jeremiah, the Lamentations, and Obadiah; and two Dissertations, one by John Smith, concerning Prophecy, and the other by our Author, concerning the Poesy of the Hebrews. In two large Volumes in Folio, printed at Amsterdam, 1731.*

SINCE the *Prefacer*, to these two Volumes, has given us to understand, that this is the last Work which the learned World is to expect from Mr. *le Clerc*, it may not be improper (after we have enquired into the Nature and Merit of this, what our Author hath done, and what, by reason of his Age and other Infirmities, he has been forced to leave undone, towards the Interpretation of this part of the *Old Testament*) to give some short account of his Life, and of the vast Variety of Books, which he, in the course thereof, has been known to publish.

WHOEVER looks into his Annotations upon the *Pentateuch*, as well as the *Historical Books* of the Old Testament, cannot but perceive, that they must be excellent Helps towards a right understanding of that part of the Holy Scriptures; soasmuch as our Author has furnished us, upon each Book, with an exact *Translation*, and *Paraphrase*, a *Philological Commentary*, *Critical Dissertations*, *Chronological Tables*, and whatever else is necessary or conducive to that End, as himself testifies in his *Bibliothèque Choisie*, Vol. 21.

'Tis much to be wished, that he had applied himself to the Explication of the remaining Books,

Books, in the same Method, while his Health and his Understanding were in their vigour : but so it is, that, confiding a little too much in a good Constitution, and supposing that the longer he delayed the Work, the more and better Materials he should every day be compiling ; he went on employing himself in other Matters, till Years crept upon him, and in the end, a Fit of Sickneſs which impaired his Strength and Intellectual Faculties, ſo as to render him incapable of completing theſe two Volumes in the ſame manner, as he had done the former.

He has given us indeed a *New Tranſlation, Paraphraſe, and Commentary* upon the Book of *Job*, and the *Pſalms* ; but upon the *Proverbs*, the *Preacher*, and the *Song of Solomon*, we have no Paraphraſe. And, in like manner, in the ſecond Volume he has given us a *Tranſlation, Paraphraſe, and Commentary* upon *Iſaiah, Jeremiah, the Lamentations*, and the Prophet *Obadiah*, (which he firſt of all publiſhed in Quarto, by way of *Specimen* of the whole Work ;) but of the reſt, both greater and leſſer Prophets, we have nothing but a bare Verſion. He intended indeed to have made a Paraphraſe and Commentary upon theſe likewiſe, and to have annexed proper Diſſertations (to which he frequently remits the Reader) and Chronological Tables, to the Books of the Prophets ; but while he was meditating on theſe things, with an Intent to make the whole perfect,

*Omnia fert ætas animum quoque—*

Let us however take a ſhort view of what he has offered to the World,

## Art. 2. HISTORIA LITTERARIA.

29

THE Book of *Job* (wherewith the first Volume begins) is deservedly accounted one of the most abstruse, as well as the most sublime Compositions in Holy Writ; and therefore 'tis lucky for us, that our Author had finished his Paraphrase and Commentary upon it. But the Dissertation, wherein he promised to determine a Question, much agitated among the Learned, viz. *Whether this Book is a simple Narrative, or a kind of Parable with Poetical Embellishments*, is wanting. We may however supply this Defect by turning to what he has said on this Subject in his *Sentimens de quelques Théologiens sur l'Histoire Critique*, &c. *Let. ix. p. 177, &c.* where, from the several Circumstances of *Job's* Children feasting so much together, which is not so agreeable to the painful manner of Life among the *Eastern* People; of the Devil's being among the Sons of God, and God's conversing so familiarly with him; of the sudden and surprizing loss of *Job's* Cattle and Children, and the power which God gave the Devil over his Body; of the long Silence, which his Friends, coming to visit him, kept; the long Discourse which God held with him; his sudden Restoration, and longer Life than ordinary afterwards; as well as that the whole is manifestly a Poetical Composition: he seems to infer, that the Book of *Job* is a Dramatick Piece, set off with proper Descriptions and Decorations; and that the Author of it was not *Moses*, while he abode in *Midian* (as some Learned Men imagine) but one posterior to *David* and *Solomon*, (as appears by the many Imitations of the *Psalms* that occur therein) and who might probably live about the beginning of the Captivity, as the several *Chaldaisms* that here and there appear, do seem to denote.

THO'

THO' the *Psalms* go under the name of *David*, yet they were far from being *all* composed by him; they had different Authors, and were made at different Times: nor are they placed in the same order, in point of time, wherein they were composed; for the cxxxvii<sup>th</sup> *Psalms* was manifestly wrote in the time of the *Israelites* Captivity, whereas the cxxvi<sup>th</sup> is of no older a Date than their Restoration. Whoever was the Compiler of this Body of the *Psalms*, whether *Esdras*, or some other, 'tis plain that he digested them at first into five Books, whereof the first proceeds to the xli<sup>st</sup> *Psalms* inclusively; the second thence to the lxxii<sup>d</sup>; the third to the lxxxix<sup>th</sup>; the fourth to the cv<sup>th</sup>; and the fifth contains all the rest. Of this, and several other Matters, relating to the *Psalms*, our Author promised a Dissertation; but that omission may be supplied by what he has said in his *Sentimens de quelques Théologiens*, &c. *Let. 9. p. 184.* where he corrects the Mistake of some Interpreters, who suppose that the lxxiv<sup>th</sup> *Psalms* was not wrote till the time of *Antiochus Epiphanes*, because of these Words, *We see not our Signs, there is no more any Prophet, neither is there among us any that knoweth how long*; whereas the time of the *Israelites* Captivity, say they, was determined by *Jeremiab* to seventy Years. But, besides that the Composer of this Hymn might possibly be ignorant of *Jeremiab's* Prophecy, 'tis certain that the Collection of the Holy Scriptures was compleated under *Ptolemy Philadelphus*, who caused them to be translated into *Greek*; and as we meet with this *Psalms* in the Version of the *Septuagint*, beyond all peradventure it was then in the *Hebrew* Text. In the same Place he finds a palpable Error in *Grotius*, who would needs have this

*Pſalm* and the Destruction therein mentioned [ver. 6.] to relate to the Captivity of the Tabernacle of *Schiloh* [1 Sam. chap. 4.] whereas, in the very second Verse of it, there is mention made of *Mount Sion wherein thou haſt dwelt*: nor can he be reconciled to F. *Simon's* Conjecture, that the Titles of the *Pſalms* were impoſed not by the Authors, but by the Compilers of them, and altered by the Seventy Interpreters. However this be, 'tis certain that our Author has taken more than ordinary pains in expounding ſuch *Prophetical Pſalms*, as, either wholly, or in part, relate to Chriſt, and the Times of the Goſpel; and tho' they mention *David* or *Solomon*, or any other Perſon, are certainly conceived in ſuch Terms, as 'are much more conſonant to a *Myſtical Senſe*.

To the other *Hagiographa* our Author has adjoined no Paraphraſe, becauſe (according to his *Prefacer*) they ſeemed not to want any; eſpecially the Book of *Proverbs*, wherein there is little or no Connexion. Theſe *Proverbs*, in the Opinion of *Grotius* [vid. *Sentimens de quelques Théologiens*, p. 188.] were not the Invention of *Solomon*, but what he had collected from the Writings of ſeveral Wiſemen, who lived before his time. The Collection however, according to Mr. *Huet*, ſeems to have been made by *Eſdras*, or rather by ſeveral Hands, becauſe it plainly conſiſts of three different Parts, whereof the firſt reaches to the ninth Chapter incluſively; the ſecond to the xxiv<sup>th</sup>; and the third to the xxix<sup>th</sup>. The xxx<sup>th</sup> and xxxi<sup>ſt</sup> Chapters contain three Pieces, which ſeem not to be of *Solomon's* compoſing; and our Author conjectures, that the Prophecy, aſcribed to *Agur* the Son of *Jaketb*,  
was

was not wrote by a *Jew*, but by some Profelyte of a neighbouring Nation.

THE Book of *Ecclesiastes*, or the *Preacher*, he chuses to entitle not *Concionator*, but *Concionatrix*; because the Original, being a Participle of the feminine Gender, must be supplied, says he, with a Substantive of the same, *i. e. Hbochmah* or *Sapientia*; as Wisdom, in several Chapters, is introduced speaking by the Mouth of *Solomon*. In his Commentaries on this Book, as well as on the preceding *Proverbs*, our Author abounds with great variety of Citations from *Greek* and *Latin* Authors, thereby to illustrate the Sense of many similar Passages in these Sacred Writings.

IN the *Song of Songs*, which is ascribed to *Solomon*, our Author declares, that he is only solicitous about the *Grammatical* Sense of it; tho' he cannot bring himself to condemn those, who pretend to espy a *Mystical* Meaning in it, so long as they do not obtrude upon us their wild and extravagant Conjectures for the Sense and Determination of God's Spirit. He seems however rather inclinable to the Sentiments of those, who look upon it as a mere *Epithalamium*, made in the form of a Dialogue; for which reason he has prefixed the Names of the *Interlocutores* to every Part, which contributes not a little to our better understanding it.

It is much to be wished; that our Author's Health and Strength of Faculties had permitted him to explain the other Prophets in the same manner that he has done *Isaiab* and *Jeremiab*; for therein he has verified the Description which he gives (in the Preface to Vol. 27. of his *Bibliothèque Anc. & Mod.*) of a competent Interpreter  
of

of the Old Testament, viz. " that he should  
 " give diligent Attention to all *ancient Histories*,  
 " to the Manners and Opinions of the People of  
 " the *East*, and to *Chronology* and *Geography*:  
 " for in the Writings of the Prophets, says he,  
 " there are frequent Allusions to these Matters;  
 " and in the Dialogues between *Job* and his  
 " Friends, there is in a manner a continued Re-  
 " ference to the Customs of the ancient *Arabians*  
 " which (as modern Travellers tell us) by rea-  
 " son of their little or no Intermixture with  
 " People of other Nations, are not at all al-  
 " tered even to this day." What he farther  
 remarks in his *Sentimens de quelques Théologiens*,  
*Lett. 9. p. 194.* is, that the Style of the Prophets  
 is extremely *hyperbolical*, in so much that they  
 make no scruple to describe even the commonest  
 thing in the strongest and most emphatical Ex-  
 pressions. Thus, upon the taking and sacking  
 of any Town, they make the Earth tremble,  
 and the Stars of Heaven, and the Constellations  
 thereof, not give their Light, the Sun to be darkened  
 in its going forth, and make the Moon not to cause  
 her Light to shine, as *Isaiah* foretels the Destruction  
 of *Babylon*; and yet it is certain that these  
 Expressions are not to be taken *literally*, and ac-  
 cording to the Extent of their natural Significa-  
 tion, because both sacred and profane History  
 tells us, that there were no such dreadful Signs  
 as these, at the taking of *Babylon* by the *Medes*.  
 All therefore that the Prophet intended, was to  
 describe the great Calamities which would befall  
 the Kings of *Babylon*, and how that City would  
 change its Master, which accordingly came to  
 pass in the Time of *Cyrus*. And in like manner  
 the Prophet *Joel*, speaking of the Devastation,

which the Armies, invading *Judæa*, were to make, *The Earth shall quake before them, says he, the Heavens shall tremble, the Sun and the Moon shall be dark, and the Stars shall withdraw their shining.* Now the misfortune is, says our Author, that when Persons, unacquainted with this manner of Prophetick Writing, apply themselves to the reading of any abstruse Book, especially the *Revelation* of *St. John*, which is wrote in imitation of the ancient Prophets, they commonly understand nothing of it, because they take that in a *literal*, which ought to be taken not only in a *figurative*, but even in an *hyperbolical* Sense: and, for the same reason, most Interpreters are of Opinion, that our Saviour in *St. Matthew*, [chap. xxiv.] speaks not only of the Destruction of *Jerusalem*, but even of the End of the World likewise; whereas it is evident that his Discourse relates only to the former Event, as the learned *Hammond* has incontestably proved.

OUR Author's two former Volumes were agreeably intermixed with Dissertations upon difficult Passages and other such Points as were matter of *Theological* Debate; and 'tis much to be wished, that as he himself grew incapable of the Work, some other Person of sufficient Abilities, had, from his Materials (as whoever knew him, and his Method of Study, must believe that he had Materials enough for the purpose) supplied the Defect, before the Work was made publick;

*Sed, fesso Atlante, subire  
Qui valeant Humeri Pondus grave?*

The Reader however is to be informed, that there are two critical Dissertations, one wrote by *Mr. John Smith*, a Divine of the University  
of



of *Cambridge*, which stands in the Beginning, and the other by the Author himself, which is placed in the Conclusion, of the latter of these Volumes. The Dissertation by Mr. *Smith* (which is concerning *Prophecy and the Prophets*) is to be found among his select Discourses, wrote in *English*, and published after his Death, Anno 1660, by Dr. *Worthington*, who wrote a Preface to the whole, and added his Funeral Sermon, preached by Dr. *Patrick* Bishop of *Ely*.

THIS Mr. *Smith* was born in the County of *Northampton*, and first admitted into *Emanuel* College in *Cambridge*, Anno 1636, where he took his Bachelor and Master of Arts Degrees; and thence removed to *Queen's* College, where he was chosen Fellow, June 9th, 1644; and died in the same College 1652. a Person of wonderful Learning for his Age, especially in the *Platonick* Philosophy and Writings of the ancient *Rabbins*; upon which accounts, our Author, finding this Dissertation mentioned with great Respect among his Countrymen, thought it not improper to translate it into *Latin*, as the best Composition in its kind, and to which we frequently find him remitting his Reader.

THE Dissertation by our Author himself, is, concerning the *Poesy of the Hebrews*, first published in *French*, in his *Universal and Historical Library*, Anno 1688, Vol. 9. Art. 8. p. 219, &c. and since translated into *Latin* to be annexed to his *Commentaries*. In which Treatise he has shewn, by Examples taken from the cl<sup>th</sup> or last *Psal*m; from the Song of *Moses*, *Exod.* xv. and *Deut.* xxxii; and from the Song of *Deborah*, *Jud.* v. that the manner of Versification among the ancient *Jews* was not *Metre*, as it is in *Latin* and *Greek*; but *Rhime*, as it is in

*French* and *English*, and other modern Languages: and in this Opinion he has the happiness to have the concurrence of several Learned Men in several Nations.

Thus we have given the Reader a true Account of the two last Works of our Author which will ever be published, and have thereby perhaps raised his Curiosity to know some thing more of the Life and Labours of so great a Man: And in this we shall endeavour to give him Satisfaction, according to the best Information that we could gather.

OUR Author *John le Clerc*, was the Son of *Stephen le Clerc*, (a learned and eminent Citizen of *Geneva*, who first practised *Physick*, but was afterwards made *Greek* Professor of that *Academy*, and Senator of that *Republick*;) by *Susanna Gallatin*, whose Father *Marinus* was another Senator. He was their second Son, born at *Geneva*, *March* 19th, 1657, and had two Brothers; *Daniel*, an eminent Physician, and Senator of *Geneva*, who wrote the *History of Physick*, as far as *Galen's* Time, a Book of great Repute among the Professors of that Science; and *Francis*, who settled at *Leipsick* in the Condition of a Merchant.

THEIR Father took great care of all their Education, and sent his Son *John*, when about eight Years old, to the Grammar-School; where he soon discovered a strong Inclination to reading, a very quick and retentive Memory, and a Genius to Poetry that did not leave him, even in the Course of his more serious Studies, and more advanced Years: for, upon his translating two Sermons, preached by *Gilbert* Lord Bishop of *Salisbury*, before *William* the Third, into the  
*French*

*French* Tongue, he subjoined to the one a Poem in *Heroick*, and to the other some Epigrams in *Elegiack Verse*, *de Angliâ Liberatâ*; whereby the Reader may perceive, that, even at that time, his Poetick Faculty had not deserted him. The truth is, in his younger Years, he read the *Classicks* with great Care and Attention; that even while he was at School, he made himself a kind of Epitomy of the several Commentators on *Terence* and *Plautus*, and was not a little assisted by his Father in his Study of *Homer* and several *Prose* Authors in the *Greek* Tongue.

WHEN he was about sixteen Years old, he was removed from the Grammar-School, and placed under Mr: *Chouët*, a very learned Man, and who was afterwards one of the *Syndicks* of the Republick, to study Philosophy: but while he was in a Course of *Logick*, he was taken with a violent Fever, which, for six days, made him delirious, and very much endangered his Life: for after his Fever was removed, an Ague hung long upon him, so that his Recovery was very slow, in which time he amused himself with reading the Critical Letters of *Tanaquillus Faber*; and, tho' in many things he admired the Sagacity of that great Man, yet in some Points he adventured to dissent from him, and accordingly wrote some short Dissertations hereupon; which in his more mature Years he thought proper to suppress, tho' in his *Ars Critica* there are some Remarks of the like nature to be found. After this, he applied himself to the Study of *Natural Philosophy*, and held a *Thesis*, in the publick Schools, *de Materiæ Naturâ*; and because there was no Professor of the *Hebrew* Tongue in the Academy of *Geneva*, he was instructed therein by his Uncle *James Gallatin*, under whose Eye

It was that he studied so hard, and treasured up such a Stock of Materials, as afterwards enabled him to be the Author of so many Volumes.

BEING thus furnished with a sufficient Knowledge of Philosophy and Languages, he betook himself to the Study of *Divinity*, in the nineteenth Year of his Age, under *Francis Turretin*, *Lewis Tronchin*, and some other eminent Doctors of that Academy. Some Years before, great Disputes had arose at *Geneva* concerning the *Universality of Grace*, and the *Extent of the Efficacy of Christ's Death*. Several Professors held the *Affirmative*, which our Author afterwards allowed to be true; but, as the Institution of the Academy was, that no one should enter into the Ministry without signing the *Helvetic Consensus* (as it was commonly called) which contained a contrary Doctrine, few young People entered deep into the Controversy, for fear of falling into Opinions, that might exclude them from the Sacred Function.

He began his Theological Studies with reading some of the common Systems, and afterwards the *Theses Salmurienses* (as they are called) to which he wrote part of a Supplement, but never thought proper to finish it. He read the *Old Testament* in *Hebrew*, and the *New* in *Greek*, with the best Annotations upon them, and *Samuel Bochart's Geographia Sacra*, and *Hierozoicon*, to his great pleasure and advantage; with many other Books, both in *Latin* and *French*, that were conducive to his Improvement in the Knowledge of *Divinity*.

AFTER he had gone through the usual Forms of Study in *Geneva*, and had lost his Father in 1676, he was determined for some time to go into *France* on purpose to improve himself in a Language which was not spoken with so much Purity

Purity in his own Country; and upon his return home, was admitted into Holy Orders, with the general Applause of all his Examiners. But, not long after, the Works of *Steph. Curcellæus* being published by *Phil. Limburg*; our Author, upon reading them, soon perceived, that in the Controversies between *Remonstrants* and other Protestants, the former had by much the better of the Argument; and thereupon resolved to leave both his own Country and *France*, where the contrary Principles were professed, and too eagerly maintained.

In the latter End of the Year 1680, he went to *Saumur* (a *Protestant* Academy of great Repute, but then sunk and gone to decay) not so much for the advancement of his Learning, as for his farther Improvement in the *French* Tongue, because there it was spoken in the greatest Elegance and Purity. Here it was that he first read the Works of *Simon Episcopus*, with whose Learning and Eloquence, and wonderful Sagacity, he was not a little delighted; and began to make his *Notes* and Observations upon the *Old Testament* from the *Polyglot*, which laid the Foundation for the *Commentaries* which he has since published.

DURING his stay here, there came out a Book, intituled, *Liberij de Sancto Amore Epistolæ Theologica*, favouring not a little the Doctrine of the *Remonstrants*; which most People imputed to our Author, tho' some were of opinion, there was too much Learning in it for a Man of his Years, who was then but twenty-four; however, he was the true Author of it.

In the Year 1682, our Author, intending to go to *England*, took his way through *Paris*, and arrived in *London* about the latter end of *May*.

His Business was to learn the *English* Tongue; and, to that purpose, he applied himself to the reading of Dr. Hammond's *Practical Catechism*, and his *Annotations upon the New Testament*; which he afterwards published in *Latin*, with such Animadversions as he thought proper.

He preached several times in *French* in the *Walloon*, *Savoy*, and *Greek* Churches, visited several Bishops, and other Men of Learning; but as few of them spake *French* or *Latin* with ease, and himself was not so perfect in *English*, as to hold discourse therein, he could not enter into any great Familiarity with them, nor did he indeed stay long enough to do it: for being very subject to a Cough while he abode in *London*, occasioned, as he thought, by the Thickness of the Air, and the burning so much Coal in that City, he began to apprehend some danger of his Lungs, and thereupon resolved to remove into *Holland*; where as soon as he arrived, he went to visit *Phil. Limburg*, and from him learned (what he came on purpose to know) the State and Condition of the *Remonstrants* in the *United Provinces*.

He had not however been long in *Holland*, before his Friends and Relations intreated him to return to *Geneva*, which accordingly he did; but when he came thither, he told them plainly, "that, tho' he blamed none, who were of  
"contrary Opinions, yet he thought himself  
"obliged in Conscience, to profess and maintain what he took to be Truth; which as he  
"could not do in his own Country without finding Molestation, he chose to return to *Holland*, where that Liberty was indulged to Men  
"of all Professions." And so taking leave of his Friends, came to *Amsterdam* in the latter  
End

End of the Year, where for some time he preached in *French* to a Congregation of *Remonstrants*, but afterwards betook himself to the sole Business of teaching Philosophy, the *Hebrew* Language, and all kinds of polite Literature; in which Condition he has lived ever since he was seven and twenty Years of Age, and by having no other Avocation, has been enabled to oblige the World with that Multitude of Books, which we now come to give an account of.

As soon as he was well settled in *Amsterdam*, 1684. in the Year 1684, he published a Book entitled, *Davidis, et Stephani Clerici, Quæstiones Sacræ*: which are *Critical* Discourses on certain Subjects, for the most part taken from Holy Writ; to which he added some Notes of his own, wherein he makes no scruple to differ from his Uncle and Father, wherever he thinks they are mistaken; as being of opinion, that *Truth* is always to be preferred before the strictest Ties of *Consanguinity*. Two Years after, another Volume of these two Brothers was published, containing some *Speeches* and *Poems*, and a *Computus Ecclesiasticus*, by *David le Clerc*, and some *Philological Dissertations* by *Stephen*; to which our Author added a *Preface*, as he did to the former Volume the *Lives* of the two Brothers.

TOWARDS the latter End of this Year [1684] he published a Book of a Friend of his, viz. *Charles le Cene*, a *French* Minister, entitled, *Entretiens sur diverses Matieres de Theologie*; and because it was too small a Volume of itself, he added a second Part to it, made up of five Dialogues: The three first of which treat of the *Extent of our Metaphysical Knowledge, and its Use in Religion*, containing several Examples, whereby it appears that *Metaphysicians* have often obscured

scured Divinity, and started a thousand Difficulties, by reasoning about things of which they have no Ideas. For our Author thinks, that *we must not extend the use of the Faculties we have received from God, beyond the Bounds he has prescribed them, unless we will fall into infinite Errors*: and that, as our Senses teach us no more of Bodies, than what is necessary for the Preservation of our Lives; so the Light of Reason is of no farther use to us, than to make us obey the Laws of God, and lead us to the supreme Felicity. The fourth Dialogue contains an Examination of several Places in Scripture, which *Metaphysicians* have abused, in making them subservient to their abstruse Notions; and the fifth an Explication of the ix<sup>th</sup>, x<sup>th</sup>, and xi<sup>th</sup> Chapters of the Epistle to the *Romans*, taken chiefly out of Dr. *Hammond's* Paraphrase; where that learned Man contends, that the *Decrees*, there spoken of, do not relate to the *Predestination* of particular Persons to Eternal Salvation or Damnation, but to the *Calling* of whole Nations to the Knowledge of the Gospel of *Christ*.

1685. In the Year 1685, our Author published another Book, entitled, *Sentimens de quelques Theologiens de Hollande sur l'Histoire Critique du Vieux Testament, composee par R. Simon*; which consists of twenty Letters, wherein he has comprised the Opinions of several Persons concerning this Critical History of the Old Testament, and gives an Account of the Conversation of some Friends, discoursing with great freedom of this Book, and some Subjects relating to it; in which Method he thought himself at liberty to propose certain *Conjectures*, which he does not pretend to maintain, but is willing to give up at any time, when, upon better Reflection or Information,



nation, they appear to be erroneous. F. Simon, who was warmly enough attacked in the *Sentimens*, &c. published an Answer full of Passion and contumelious Language, as his manner was; wherein he endeavoured to persuade the World, that Dr. Allin, who was formerly Minister of Charenton, and Mr. Aubert de Versé, were the Authors of the Book; and that the eleventh and twelfth Epistles, which related to the *Inspiration of the Sacred Writings*, were the Work of Mr. Aubert: which Calumny, and every other false Insinuation, our Author amply refuted in the *Vindication* of his Work, comprised in seventeen Letters, and published the Year following.

In the Year 1686, he undertook to write a *Journal*, in imitation of those that were published in several Parts of Europe, which he called *Bibliothèque Universelle*, and wherein he endeavoured to do two Things, viz. to give larger and more exact Extracts of all remarkable Books wrote in *Latin, French, English, Italian, or Dutch*, than were to be found in other Journals, and, at the same time, to insert several Pieces of his own; such as a *Specimen* of the *fabulous History*, in the first Volume; an Explanation of the *Fable of Adonis* in the Third, and of the *Fable of Ceres* in the Sixth; an *Essay concerning the Poesy of the Hebrews* in the Ninth; the *Life of Eusebius of Cæsarea* in the Tenth; the *Lives of St. Cyprian and Prudentius* in the Twelfth; and the *Life of Gregory Nazianzen* in the Eighteenth: Works which must needs have cost a great deal of Labour, and which seem to be above the power of any moderate Writer to compose.

1690. IN the Year 1690, while he was writing his *Bibliothèque*, &c. he translated into *Latin* the last Books of *Thomas Stanley's Philosophical History*, which contain the History of the Eastern Philosophy, whereof he published an Extract, in the seventh Volume of his *Bibliothèque*; and as soon as he had laid aside the laborious Work of his
1692. *Bibliothèque*, he published in the Year 1692 his *Logick*, his *Ontology*, and *Pneumatology*; and (to compleat his Course of Philosophy) in the Year 1695, his System of *Natural Philosophy*. His *Logick* he dedicated to the great Philosopher *Robert Boyle*; but he dying before it came to hand, in the next Edition he addressed it, as he had likewise done his *Ontology* and *Pneumatology*, to his learned Friend *Mr. Locke*.

As soon as our Author's Philosophical Works were finished and reprinted, the Booksellers of *Holland* having a mind to print *Morery's Historical Dictionary*, proposed to him in 1689 to revise it; which he undertook to do, supposing that because the Work had bore five Impressions in *France*, it could not want much Correction: but having gone about the Work, he soon perceived his Mistake, and that the Revision of the Book would be a tedious Work, of no great honour and less profit; but he was obliged to go through when he had began, and in three several Revisions has corrected a prodigious Number of Faults, especially in the Articles which concern ancient History; tho', for want of Books and convenient Leisure, he could not amend all, as himself tells us, both in the fourteenth Volume of his *Bibliothèque Universelle*, and the Preface before the *Holland Editions*.

1693. IN the Year 1693 he published at the request of the *Sieur Huguetan*, Bookseller of *Amsterdam*,  
*Histoire*

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*Histoire d'Emeric Comte de Tekeli: ou Memoires pour servir à sa Vie, où l'on voit ce qui s'est passé de plus considerable en Hongrie depuis sa Naissance jusqu'à present.* But it being only compiled out of the Gazettes, or other publick News, he never owned it as his Work, nor mentioned it in the Catalogue of his Writings.

OUR Author had all along an Intention to write a *Commentary* on the Old Testament; and therefore, to give the World a Specimen of his Abilities, in the Year 1690, he published the Prophet *Obadiab* in one Sheet in Quarto, translated by him, with a *Paraphrase*, and a critical *Commentary*; which meeting with a general Approbation, encouraged him to set about the Work in such earnest, that, in 1693, he published his *Commentary* on the Book of *Genesis*, in the same way as he had done *Obadiab*, together with some Critical Dissertations; and but two Years after [*viz.* 1695] the other four Books of *Moses* appeared, explained and illustrated after the same manner, whereof we have a just Abstract in his *Bibliothèque Choisie*, Vol. 2 r.

In the Year 1694, he put out, at the desire of the aforesaid *Huguetan*, an historical Book, intituled, *Vie d'Armand Jean Cardinal Duc de Richelieu, principal Ministre d'Etat sous Louis XIII. Roi de France & de Navarre*, 2 Vol. 12<sup>mo</sup>. This History was universally liked, as favouring of no kind of Partiality, but representing the Actions of that great Man in a true Light. There was a second Impression in the Year 1696, and a third corrected and enlarged in 1714. To this last Mr. *le Clerc* prefixed his Name.

WHILE his *Commentary* on the last Book of *Moses* was printing, he had occasion to publish his Thoughts concerning the Beginning of  
St.

St. *John's Gospel* ; which he did the rather, because, since the time that he entered into the Communion of the *Remonstrants*, there were bad Men enough, who were continually calumniating him, as if he adhered to *Socinianism* : but of this Asperſion he ſufficiently cleared himſelf, by ſhewing the Falſeneſs and Abſurdity of the *Unitarian* Interpretation.

1696. In the Year 1696 our Author publiſhed his *Ars Critica* in two Volumes, which was ſoon after reprinted in *England*. In the former of theſe, he gives us a Definition and Diviſion of the Art of Criticiſm ; and then, having ſhewn the uſe and benefit thereof, proceeds to the Method, wherein we may beſt learn the *Latin*, *Greek*, and *Hebrew* Languages ; and ſo lays down general Rules for the right Interpretation of Words, or any Forms of Speech ; wherein their Difficulty lies, and by what means it may be ſurmounted. In the latter Volume, he conſiders the Origin or Occaſion of Faults, and in what manner they may be amended ; how to diſtinguiſh any *ſpurious* Place or Writing from what is *genuine* ; and how to form our Judgements concerning the Stile and Character of any Writer. In the whole Work (tho' it has not wanted its Adverſaries) our Author has ſhewn a great deal of good Judgement and Reading ; and the *Philosophical* Turn, which he has given to ſeveral Things relating to *human* Learning, and the uſeful Examples he has quoted out of *ſacred* and *profane* Writers, ſhew the Connexion of theſe Sciences, and how much they help one another.

In the ſame Year, he publiſhed a little Book in *French*, *du Bonheur & du malheur en Matiere de Lotteries* ; wherein he ſhews that the Divine Providence

Providence does not, in any extraordinary manner, interpose in Matters of such a contingent Nature; that the Terms of *Good* and *Bad Luck* have no real Sense in them; and wherein several *Philosophical* and *Theological* Questions are handled, which are not promised in its Title.

BUT what was a Work of more use and moment, in the same Year he published another *French* Treatise, *de l'Incredulité*; wherein he enquires into the general Reasons and Motives which induce Unbelievers to reject the Christian Religion: to which he added two Letters, which incontestably prove the Truth of the Christian Religion; as the Design of the whole is to shew the Doubtful, that neither the Influence of their own Vices, nor an Offence taken at other Men's, should hinder them from believing the Doctrines of Christ; and to shew Believers, that none of the trifling Arguments, which are commonly made use of against *Christianity*, ought to give any Shock to the Stability of their Minds.

IN the Year 1697, our Author published (what was wrote long before, chiefly for the benefit of young People) a short *Abridgement of Universal History*, from the beginning of the World to the Time of *Charles the Great*, together with a brief Exposition of *Chronology*; which may be run over in a very short time, and thereby the Memory mightily assisted, both in acquiring and retaining the Knowledge of remarkable Persons, and Transactions. 1697.

IN the beginning of the Year 1698, he published his Translation of Dr. *Hammond's Annotations on the New Testament* into *Latin*, with some Notes of his own; wherein he either gently confutes the Doctor, or confirms his Assertions, or supplies 1698.

supplies his Omissions, as the nature of the thing required. Dr. *Hammond* was certainly a good Expounder of Scripture; but upon every Turn he is so very fond of the Notion of the *Gnosticks*, and, in many places, where there is no allusion to it, so warm a Contender for *Excommunication*, that it can be no manner of Imputation upon Mr. *le Clerc*, that, in most of these Places, he is found to differ from him: for so well were his *Animadversions* received in *England*, that, in a short time, they were translated into the Language of the Country, and made up one Volume in Quarto.

In the same Year he took care of the new Edition of *Cotelerius's* Collection of the *Apostolick Fathers*, and advised the supplying it with the *Notes*, which Learned Men had made upon each Father, with *Beveridge's* Defence of the *Canons of the Primitive Church*, *Usher's* *Dissertations on Ignatius*, and *Pearson's* *Vindication* of his Epistles; as himself added likewise some short Notes on the former Volume, and wrote a Dedication to his Grace the *Archbishop of Canterbury*, with a short *Preface*, setting forth the Design and Excellency of that new Edition.

1699. IN 1699 he published in *French* his *Parrhasiana*, or Miscellaneous Thoughts upon several Subjects, such as *Criticism*, *History*, *Morality*, and *Politics*; and when, in 1701, it came to be reprinted, he added another Volume, where, in the like manner, he treats of *Theological* Controversies; of the Studies of those that pretend not to Learning; of the Means to make a Commonwealth happy; of Friendship; and of true and false Zeal. Of all which he does not pretend to give us compleat Treatises, but only to mention some principal Heads which seem to him

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him to be of greatest moment, especially in order to detect and expose several vulgar Errors.

In this Year was published in *Holland* the *Harmonia Evangelica*, in *Greek* and *Latin*, in a more exact Method, than that of Mr. *Toinard*; to which our Author added a *Paraphrase* upon the whole, and at the end some *Dissertations* on select Subjects, and short *Notes* on the *Harmony* itself: and, in the same Year, appeared his *Epistola Critica & Ecclesiastica*, which may pass for a third Volume of his *Ars Critica*, wherein he maintains what he had asserted in the tenth Volume of his *Bibliothèque Universelle*, viz. that Dr. *Cave*, in his *Historia Litteraria of Ecclesiastical Writers*, had concealed many Things in the Lives of *Clement* and *Eusebius*, in order to enhance their Credit; and so treats of the Use and Authority of *Ecclesiastical Antiquity*, and fully exposes the *Dissemblations* and *pious Frauds* which so frequently occur in *Church-History*.

In the Year 1700 he took care of a new Edition of *Dionysius Petavius's Dogmata Theologica*, together with some other Books in *Divinity*, which were written by that Learned *Jesuit* at different times; and in the same Year published his *Quaestiones Hieronymianae*, in answer to F. *Martianay*, a *Benedictin Monk*, who had published *St. Jerom* not long before; and treated both our Author and his Uncle (whom we mentioned before) with great Severity, for happening to disagree with him, in relation to that Father's Character and Writings: and therefore he plainly shews, that *St. Jerom* was not that Critick of the *Greek* and *Hebrew Tongues*, as is pretended, nor his Editor any ways competent for the Work, since almost in every Page he makes such egregious Blunders.

N. XIII. 1731.

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VOL. III.

1701.

IN the Year 1701, when the Booksellers in *Holland* design'd to print all the Works of the Poet *Hesiod*, in two Volumes, our Author took care of the whole Impression, both in *Latin* and *Greek*; added the Notes of *Jos. Scaliger*, *Dan. Heinsius*, *Fran. Guictus*, and *Steph. le Clerc*; *J. Geo. Grævius's* various Lectures and Additions; *Dan. Heinsius's* Introduction to the Book *Opotum & Dierum*, and his own Animadversions upon the *Theogonia*, wherein he has made great Discoveries, in relation to the fabulous History thereof, both from the Circumstances of things, and their Analogy to the *Phœnician* Tongue: and, in the same Year, wrote an Etymological Dissertation, by way of Preface, to *Mat. Martinus's* *Philological Lexicon*, which taught some Readers (who before were ignorant of it) the Nature and Use of Etymology; and thereby contributed not a little to revive the Sale of a Book, which before was almost quite extinct.

1702.

IN the Year 1702, our Author published the Works of two very elegant Poets, *C. Pado Albinovani's* Elegies and Fragments, and *P. Cornelius Severus's* *Ætna* and Fragments, with the Notes and Interpretation of *Jos. Scaliger*, *Nic. Heinsius*, and others; and thereunto prefixed a Preface, wherein he lays down the right manner of interpreting an Author, and seems to censure three great Faults, which Writers of great Capacity frequently incur: The first is, of those, who give us nothing but various Readings, Emendations out of other Copies, Conjectures of their own, and similar Passages from different Authors; while they pass by in silence innumerable things, that need Explanation. Another Fault is, when Men have no-  
thing



thing to say of the Author they are explaining, that they run into needless Digressions, on purpose to make a Parade of the compass of their Learning. And the third Fault lies in this, that they do not sufficiently attend to the series and tenour of the Sense, in order to shew their Reader the Connection and natural Dependence of the Matters their Author treats of.

IN the Year 1703, a Bookseller of *Amsterdam*, intending to publish *St. Austin's Works*, according to the *Paris* Edition, was advised by our Author to subjoin the Dissertation of *John Garnier*, relating to the *Pelagian History*; *Pelagius's Commentaries* on the Epistles of *St. Paul*; the Censures, Prefaces, Notes, and Dissertations, which *Erasmus*, and other learned Men had made upon that Father; and himself, at the same time, under the name of *Johannes Pheroponus*, wrote *Critical and Theological Animadversions* upon *St. Austin*, wherein he illustrates many places, and commends others: tho' he is not afraid to censure some, wherein he conceives, that that Father has deviated from the Rules, both of Reason and Revelation, which ought to guide him (as he imagines) as well as any other Author; and, accordingly, we find him confusing several of his Expositions of Scripture, the false Miracles he relates, the Persecution of Hereticks which he maintains, and the Doctrine of Predestination, as he expounds it. Nor can we see, why such Errors may not be condemned in the Ancients, as well as the Moderns; nay, in the Ancients the rather, because, as their Authority is greater, the Contagion of their Doctrines is more dangerous.

IN this Year, our Author published likewise the *New Testament*, translated into *French*, with some explanatory Notes, for the use of such Readers, as knew no other Tongue. Nor must it be forgot; that in this Year too, he published his *Bibliothèque Choisie*, which may well enough be called the Sequel, or Continuation of his *Biblioth. Universelle*; for therein he pursues the same Method of interspersing Dissertations on several curious Subjects, and the Lives and Praises of Men of Letters, which are to be found no where else.

1705. IN the Year 1705, our Author digested into proper Order, and amended from several gross Faults, the Copper-Plates of the *Atlas Antiquus*, &c. published by a famous Map-seller in *Amsterdam*; but thro' his negligence and parcimony, who would not be at the expence of reforming the Plates, the Maps are still full of Errors and Mistakes.

1707. IN the Year 1707, were published all the Works of *Desiderius Erasmus*, in ten Volumes in Folio; to which our Author, in conjunction with some other learned Men, added short Notes, and distinct Prefaces before each Volume: in which he has endeavoured to give that learned and ingenious Man his just Commendation; and the Reader a proper Character of all his Works.

1708. IN the Year 1708, our Author published the *Historical Books of the Old Testament*, according to his own Translation, together with a Paraphrase, a Philological Commentary, Critical Dissertations, and Chronological Tables; wheteof he has given us a full and satisfactory Account in his *Bibliothèque Choisie*, Vol. XV.

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IN the Year 1709, he revised, and added 1709. some Notes to the new Edition of *Sulpicius Severus*, whereof he makes mention in his *Bibliothèque Cboisfe*, Vol. XX. P. 2. Art. 6.

IN the same Year, he revised, and added large Notes to the new Edition of *Hugo Grotius de Veritate Christianæ Religionis*, enlarging it with one more Book *de Eligendâ inter Christianos dissentientes Sententiâ*; which he takes notice of in his *Bibliothèque Cboisfe*. In the same Year he published likewise his Collection of the Fragments of *Menander* and *Pbilemon*, which he illustrated with a Translation, and Notes; and of this, in like manner, he makes mention in the same *Bibliothèque*, Vol. XIX. Art. 7.

IN the Year 1710, he published a new Edi- 1710. tion of *Livy*, in 10 Vol. 8vo. with Notes of his own, and all the *Supplements* of *Freinshemius* corrected and amended, whereof he gives us a full Account in the aforesaid *Bibliothèque*, Vol. XIX. Art. 3.

IN the same Year, when a beautiful Edition of *Sallust* was published by Dr. *Wasse*, our Author sent its Editor a short Life of that *Roman* Historian, which he had chiefly collected out of the Writings of the Antients.

IN the Year 1711, our Author published 1711. the three *Epistles*, which are found at the end of *Plato's* Works, and are commonly ascribed to *Æschines*, *Socrates's* Scholar, in a small Volume, and with plain and easy Notes; to which he subjoined one Book of his *Sylvæ Philologicæ*, and mentions the use and design of the Edition in his *Bibliothèque Cboisfe*, Vol. XXII.

The pious and learned Mr. *Limbarcb* dying 1712. in the Year 1712. Mr. *le Clerc* made his Funer-

ral Oration, and printed it with this Title; *Oratio Funebris in obitum Rever. & Clarissimi Viri Philippi à Limborck, S. Theologiae apud Remonstrantes Professoris, defuncti die 30. Aprilis, Anno MDCCXII. habita à Joanne Clerico die 6. Maii quo sepultus est, in 4to.*

1714. IN the Year 1714, the Death of the Bookseller who printed the *Bibliothèque Choise*, obliged our Author to discontinue that Journal, which was swelled up to 27 Volumes; but he then begun another upon the same Plan, intitled, *Bibliothèque Ancienne & Moderne*.

THE same Year they reprinted at *Francfort* his Latin Translation of the Annotations and Paraphrase of Dr. *Hammond* upon the *New Testament*, with our Author's Remarks corrected and enlarged. He gives an Account of that new Edition in his *Bibliothèque Ancienne & Moderne*, Tom. II. Art. 1.

1716. IN the Year 1716, Mr. *le Clerc* published *Historia Ecclesiastica duorum primorum à Christo nato Saeculorum, è veteribus Monumentis deprompta*, in 4to. This Ecclesiastical History, as far as it goes, is the best we have. The Author has exploded several Fables and Legends put upon us by some credulous or ignorant Writers; and given a fair and impartial Account of the State of the primitive Church. An Account of that valuable Work may be seen in the Volumes V and VI. of the *Bibliothèque Ancienne & Moderne*.

1723. SOME great Men of the *Arminian* side prevailed upon our Author to write the History of the United Provinces; and he published the first Volume in the Year 1723, with this Title, *Histoire des Provinces-Unies des Pays-bas; depuis la naissance de la République jusqu'à la Paix d'Utrecht*

## ART. 2. HISTORIA LITTERARIA.

trecht & le Traité de Barriere, conclu en 1716, in Folio. The second and third Volumes came out in 1728.

IN the Year 1724, Mr. le Clerc published a second Edition of the *Apostolical Fathers*, with several Improvements. He has given a large Account of this Collection in the Volumes XXI and XXII, of his *Bibliothèque Ancienne & Moderne*.

AND now being sensible that Age and his Infirmities were growing upon him, he left off writing his *Bibliothèque Ancienne & Moderne*, which then made up twenty eight Volumes; and resolved to bestow all his time on the remaining part of his Commentary upon the *Old Testament*, but could not finish it, as we have already observed.

BESIDES the Books above-mentioned, there are some other Pieces of our Author's, such as his Translation into *French* of Bishop Burnet's *Criticism* on the IX<sup>th</sup> Book of *Varillas's History*, wherein he treats of the *Revolutions of Religion in England*; of the Bishop's *Defence* of that Criticism; and of three of his *Sermons*, which appeared in a short space after one another. A *Letter* to Mr. Jurieu, wherein he vindicates *Episcopius* from the imputation of Socinianism laid upon him by that Minister. Several *Dissertations*, *Prefaces*, and *Notes* upon great and valuable Works reprinted in *Holland*.

## ARTICLE III

*A Defence of the Christian Religion from the several Objections of Modern Antiscripturists: Wherein the literal Sense*  
D 4 of,

HISTORIA LITTERARIA. N<sup>o</sup>. XIII.  
*of the Prophecies, contained in the Old Testament, and of the Miracles, recorded in the New, is explained and vindicated; and the Necessity of a Divine Revelation, from the manifest Insufficiency of the Light of Reason or natural Religion, is asserted. By the Reverend Mr. Stackhouse, Author of the Complete Body of Divinity. Containing 509 Pag. in 8vo. with a Preface. Printed for Ed. Symon, over-against the Royal-Exchange.*

**I**N the *Preface*, our Author gives us an Account of the several *Antiscripturists* referred to in this Work; from what Rise and Original they seem to have sprung; what Books they have successively published; what the Design of these Books is, and what the Character and Abilities of their respective Authors: and in the Work it self (which consists of 24 *Sections*) he states the several Objections in their full force, and answers them, both from Reason and Scripture, with a great deal of perspicuity and clearness.

THE 1<sup>st</sup> Section treats of the *Truth and Authority of the Evangelical Writers*, to which the Objection of *Antiscripturists* is, "That the History  
 " of Jesus, as it is recorded by the Evange-  
 " lists, and commonly believed by Christians,  
 " is so improbable in it self, and when tho-  
 " roughly examined, full of such Incredibi-  
 " lities and gross Absurdities, as are quite disho-  
 " nourable to the Name: besides, that the  
 " Distance of the Time, wherein it was written,  
 " and

“ and the Condition of the Writers, who were  
 “ all the Friends and Followers of Jesus, gives  
 “ the whole a very suspicious Aspect.” To  
 which it is answered, that the *Evangelists* (who  
 without being *Friends and Followers of Jesus*,  
 could not have been so well qualified to write  
 his Life and Transactions) were honest and  
 undesigning Men, recording things plainly, and  
 without any artful Insinuation; and so free and  
 impartial in their Accounts, as neither to con-  
 ceal their Master’s mean Condition, nor their  
 own Faults and Failings; that they had suf-  
 ficient means of Information in what they were  
 to record, and no visible Interest in the least  
 to sway them against their Knowledge: That  
 they ventured to publish their Gospels in a  
 short time after their Lord’s Ascension; tho’  
 they knew that Shame, and Persecution, and  
 Death it self, (which they underwent with the  
 utmost Bravery) would be the result of so do-  
 ing. That their Gospels, when made publick,  
 appeared to be far above their Skill and Ca-  
 pacity, singly considered, to invent, and when  
 compared together, sufficiently uniform and  
 consistent; and (what is no mean Considera-  
 tion) that their greatest Enemies, in their own  
 Writings, have either asserted or acknowledged  
 the most material parts of their Narrations:  
 and therefore it must needs follow, that, ac-  
 cording to the *genuine* Marks of a true *Historian*,  
 we have greater Security, than any *human*  
*History* can pretend to, of the Faithfulness of  
 the *Evangelists*, and of the Certainty of every  
 thing contained in their Writings: and, that  
 the *Contents* of their Writings, in their descent  
 to us, have not suffered any considerable Al-  
 teration, but from the Days of the Apostles to  
 the

the present Age, have always been the same: The long Continuance of the *Autographs* in the Church; the many *Copies* and Transcripts taken from them; and their early *Translations* into various Languages; have, under the Providence of God, been our Security.

THE 2<sup>d</sup> Section treats of the *Divine Inspiration of Evangelical Writers*: and to this the Objection is—“That the very Writers them-

“selves, by the Errors and Offences of their  
 “personal Conduct, their Inconsistencies, if not  
 “Contradictions in several Instances; their Mis-  
 “quotations of some passages in Scripture,  
 “and their doubtful manner of expressing  
 “others; by their giving Directions in Matters  
 “of a trivial nature; their exhorting their  
 “Followers to the means of acquiring Know-  
 “ledge; their consulting with one another in  
 “difficult Questions; and their frequent De-  
 “clarations, that themselves both spake and  
 “wrote according to their own Sentiments (all  
 “inconsistent with a Divine Inspiration) give  
 “us abundant reason to think, that, in their  
 “Compositions, they were actuated no other-  
 “wise, than common Authors are, who are left  
 “to the exercise of their own Faculties. ‘Nay,  
 “the Negligence of their Stile, and Confusion  
 “of their Method, would tempt one to be-  
 “lieve they were far from having the knowl-  
 “Parts and Abilities of many a common Wri-  
 “ter.” To which it is answered, that the Re-  
 corders of the New Testament, according to  
 their own Declarations; the Nature and End of  
 their Writings; the Testimony of their imme-  
 diate Successors; and the Consent of Christians  
 in all Ages; were *actually* assisted by the Spirit  
 of God: That this Assistance, however varied  
 according



according to the Subject Matter they were upon ; if it were a *Matter of Fact*, their *Memories* were only strengthened and confirmed ; if it were a *Matter of Reasoning*, their *Understandings* were enlightened, and their Judgement directed, (the Words still remaining their own ; ) but if a *Matter of pure Revelation*, then both the Words and Things seem to have been dictated by the Holy Ghost : That this different Degree of Inspiration, which was not always permanent and habitual, did not, in most things, debar them from their own Stile and Method of Writing ; did not exempt them from personal Faults and Failings, did not supersede the usual Forms of Speech, or the common Affairs of Life, did not exclude them from the ordinary Means of acquiring Knowledge, or vacate the Necessity of their meeting together for the Decision of Controversies ; tho' it certainly secured them, not only from all gross Errors in Points of Doctrine, but from real Contradictions in Matters of an inferior nature. And therefore our Author reconciles St. *Matthew* and St. *Luke* in the Business of our Saviour's Genealogy ; explains the Passage of *Matt.* [chap. i. ver. 23.] wherein he is called a *Nazarene*, clears up that other in chap. xxvii. ver. 9, which seems to be misquoted under the Name of *Zechary*, and accounts for some other Omissions, Transpositions, and various Readings ; which, in the very Nature of *Transcriptions*, are unavoidably incident to other Books, as well as the Holy Scriptures ; and, when rightly considered, can be of no efficacy to invalidate the Authority of either.

THE 3<sup>d</sup> Section treats of the *Canon of the New Testament* ; and the Objection to this is—

“ That since the *Translations* in the Writings  
“ thereof

“ thereof, have been so many, and their *Ge-*  
 “ *nuineness* so often disputed ; since some Pieces,  
 “ which were at first received, were afterwards  
 “ rejected as *spurious* ; and others, which were  
 “ at first rejected, were afterwards received as  
 “ *canonical* : nay, since there was no single  
 “ Book of the New Testament, which was not  
 “ refused by some of the *Ancients*, as unjustly  
 “ fathered upon the Apostles ; how shall we  
 “ know, with any tolerable Certainty, whether  
 “ one *authentick* Copy of all they wrote, has  
 “ ever descended to us ? ” To which it is re-  
 plied, That, if the primitive Christians had suffi-  
 cient Means and Opportunities of knowing what  
 Books were *genuine*, or of Apostolick Writing ;  
 if, in the latter end of the first Century, the  
 Canon of the New Testament was settled by  
 St. *John*, a Person every way qualified for that  
 Purpose ; and, not long after that, recom-  
 mended to the Churches every where, and re-  
 cognized by *Synods* and Councils ; if these Apo-  
 stolick Books were mentioned and recited in the  
 Works of the most ancient Fathers, and ac-  
 knowledged to be such in the Writings of those,  
 who were utter Enemies to the Christian Cause ;  
 if some few of those, whose Pretensions were at  
 first disputed, were afterwards allowed to be ge-  
 nuine by the best Judges, were received into the  
 Canon much sooner than is pretended, and suf-  
 fered no discredit, but had rather their Autho-  
 rity confirmed by their late Admission ; and if,  
 after such Admission, they were all along ap-  
 pealed to, as decisive in Controversies, by Par-  
 ties of every Denomination, who kept too jea-  
 lous a watch upon each other, ever to suffer any  
 notorious Corruption or Interpolation to affect  
 them (all which our Author has proved at large)  
 then

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then have we the best Security, that the nature of the Thing will bear, that the Canon of the Scripture has been transmitted to us *entire*, notwithstanding the Variety of its *Lectiōs*, which have been occasioned purely by the number of its Copies and Editions.

THE 4<sup>th</sup> Section compares *the Evidence of Miracles and Prophecies together*; and to this it is objected, "That Miracles alone are far from being a valid Proof of the Truth of any Religion, because they may be done by Cheats and Impostors, by a *diabolical*, as well as a *divine* Power. But, supposing they be true, yet, both according to our Saviour's account [*Luke xvi. 31.*] and that of his Apostle [*2 Pet. i. 18, 19.*] they are a proof of an inferior nature to that of Prophecy, (which is therefore constantly appealed to) and yet Prophecy itself is but a weak one: For, to look into the Writings of the Prophets, and observe in what manner they are applied by the Apostles and Evangelists, one must needs conclude, that they are no otherwise to be understood, than in a *Typical, Mystical, and Allegorical* Sense, which, according to Scholastick Rules, is no proof at all; and consequently the Argument from Prophecy for the Truth of Christianity (tho' certainly the best that Believers have to produce) is inconclusive, if not ridiculous; and the Religion, built thereon, precarious, if not delusive." To which it is replied, That real and true Miracles can be performed only by God, or by Persons delegated and commissioned by him; that our blessed Saviour, who was sent to institute a new Religion, was, in the Nature of Things, obliged to shew his *Credentials* by working of Miracles: That

Miracles,

Miracles, thus wrought, are a more positive and immediate Indication of a divine Concurrence, than either the Completion of ancient Prophecies, or the Prediction of future Events, can possibly be; That neither the Words of *St. Peter*, concerning the *more sure Word of Prophecy*, nor the Words of *Abraham* in the Parable, concerning the standing Revelation of *Moses* and the *Prophets*, need so to be interpreted, as to impair the Worth and Authority of Miracles; and that neither *St. Paul*, in his Defence before *Felix* and *Agrippa*; nor *St. Peter*, in his Discourse before *Cornelius*, nor any other of the Apostles, in their Endeavours to gain Converts, making use of Prophecies to prove *Jesus* to be Christ, and Christianity a divine Institution, have exalted them above measure: so that the Evidence of Miracles stands immoveable, and, upon the Comparison, appears to be superior; tho' the Evidence of Prophecies, it must be owned, is a good collateral Proof, when applied to the Person and Event they are to denote, in their natural and most obvious Signification.

THE 5<sup>th</sup> Section treats of the right Application of some controverted Prophecies; and here the Objection is, "That most of the Prophecies, cited from the *Old Testament* by the Authors of the *New*, do, in their obvious and primary Sense, relate to Matters quite different from those which they were produced to prove. Thus it is plain, that *Matthew* applies a Passage out of *Hosea*; [chap. ix. ver. 1.] another out of *Malachi* [chap. iv. ver. 5.] and another out of *Isaiah* [chap. vi. ver. 9.] to Purposes quite different from what the Prophets intended them: nor is that Quotation, " by

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“ by *St. Luke*, out of *Deut. xviii. 15.* or that  
 “ by *Christ himself*, out of *Daniel ix. 24. &c.*  
 “ any ways pertinent to the original Significa-  
 “ tion and Intendment of the Prophecies.” To  
 which it is answered, that there are indeed dif-  
 ferent kinds of Prophecies in the Old Testa-  
 ment, some that are applicable to *Christ*, and  
 the Events concerning him, *expressly*; and  
 others, in a Sense not seemingly so obvious to  
 us, but what the Spirit of God might have pri-  
 marily in view: That our Saviour and his A-  
 postles in like manner used sometimes a *typical*,  
 sometimes a *parabolical*, and sometimes an allu-  
 sive way of discoursing with the People, which  
 however did not affect their *literal* Application  
 of the Prophecies: That *St. Matthew*, by the  
 Words, *that it might be fulfilled*, intends no  
 more (according to the *Hebrew Phraseology*)  
 than *heretofore was verified*, or the Event answered  
 the Prediction, or the like; and, by *out of Egypt*  
*have I called my Son* (which was a common Adage  
 among the *Jews*) he means no more than a pro-  
 vidential Deliverance from some imminent Dan-  
 ger: That *John the Baptist*, considering the  
 great resemblance between him and *Elias*, in  
 their Temper and Dispositions, as well as sundry  
 Circumstances of their Lives, might properly  
 enough be called after his Name: That the  
 Blindness and wilful Obstinacy of the *Jews*, in  
 our Saviour's Time, will justify his applying to  
 them the Character, which *Isaiab* gives of the  
 People, who lived in his Days: That by  
*Isaiab's Virgin*, who was to conceive and bear a  
 Son, is properly to be understood (as both the  
*Etymology* of the Word and the Solemnity of the  
*Introduction* shew) a Conception without the use  
 or knowledge of Man: And that the Character  
 of

of the Prophet like unto Moses, suits neither with Joshua, nor with a Succession of Prophets in the Jewish Church, but in its chief Lineaments can agree with none, but our Blessed Saviour; and consequently that hitherto the Evangelical Writers have made no Misapplication of the ancient Prophecies.

THE 6<sup>th</sup> Section treats of the Book of Daniel and his Prophecy, in Chap. ix<sup>th</sup>; to which it is objected, " That the ancient Daniel, who was  
 " carried away in the Babylonish Captivity, could  
 " not be the Author of it, because he mistakes  
 " the Names of the very Princes, in whose  
 " Courts he lived, and uses several Expressions,  
 " which are of Greek Derivation; and because  
 " the Book is omitted in the Version of the Se-  
 " venty, in the Catalogue of the Prophets recit-  
 " ed by Ecclesiasticus, and in the Paraphrases  
 " of Jonathan; which could hardly have hap-  
 " pened, had it been of Canonical Authority,  
 " and not rather some spurious Piece, such as  
 " the Song of the three Children, Bell and the  
 " Dragon, &c. forged under that Prophet's  
 " Name, and wrote in an allegorical way, to  
 " give it the air of a Prophecy. But supposing  
 " the Book to be genuine, yet is the Applica-  
 " tion of that famous Prophecy in it, grounded  
 " upon a palpable Mistake; since it is plain,  
 " from the several Characters in the Context,  
 " that Daniel's Messias, who was to be cut off,  
 " was not the Messias of the Jews, who was  
 " never to die; and the Destruction, which the  
 " Prophet alludes to, must be what Antiochus,  
 " and not what Titus brought upon that  
 " People." To this it is replied, That the  
 " Book of Daniel has all the genuine Marks, both  
 " internal and external, together with the Testimony  
 " of

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of all Antiquity, of its being a canonical piece of Scripture: That a sufficient Reason may be given; from the known Custom of their multiplying Titles, why he sometimes calls *Assyrian* Princes by Names, different from what the *Grecian* Historians give them; and why he occasionally makes use of some *Terms of Art*, which might possibly be of *Greek* Original: That the Book was so far from being omitted by the *Seventy*, that we find their Version of it read publicly in our Saviour's Time; and so continued, till that of *Theodotion*; which by some Doctors of the Church was thought better; was substituted in its room: That its being omitted in the Enumeration of the Prophets in *Ecclesiasticus*; is an Objection of no moment; since other great Prophets have the like Fate; and its wanting a *Chaldee* Paraphrase is the less considerable, because a good part of it is in that Language already; and several other sacred Writers (such as *Ezra*, and *Nehemiah* in particular) according to the Confession of the *Jews* themselves, never had any: That the *Plainness* of its Predictions, and *Emblematickness* of its Style; are no more than what we frequently meet with in other Prophets; and that the forging other Books in *Daniel's* Name, is a plain Indication that some Writings of his were genuine, and held in great esteem in the *Jewish* Church at the time; when these spurious Pieces were published: That the *Commandment* mentioned in this Prophecy does properly denote a royal Decree; that our Saviour (tho' not personally present) may be said to go against the *Jews*; and the *Romans*, who were the Instruments of Providence in destroying the City, and profaning the Temple, may

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be said to be *his Army, or People*; and lastly, that Christ, by his coming into the World, and other Transactions of his Life, may be said to *seal up the Prophecy*; by his preaching the Gospel, to *confirm the Covenant*; by the Sacrifice of himself, to *put an End to all Oblations*; and by the Merit of that Sacrifice, to *finish Transgression, and make an end of Sin*.

THE 7<sup>th</sup> Section treats of the right Application of some other Prophecies. And here it is objected, "That the plainest Prophecies we meet with, have no relation at all to *Jesus*; that that of *Micah* [chap. v. ver. 2.] which speaks of a Ruler, who is to come out of *Bethlehem*, whose goings forth have been of old from everlasting, in its primary Sense, was intended of *Zerobabel*, who was descended from the Royal Race of *David*, a Family of five hundred Years standing; and the 53<sup>d</sup> Chapter of *Isaiab*, which the Apostles so frequently apply to Christ, is nothing but a prophetical Description of the Sufferings of the *Jews*, (one Person, according to the prophetick Stile, being put for a whole Nation) under the *Babylonish*, or some other Captivity." And to this the Answer is. That the Ruler of *Israel*, in *Micah*, cannot be understood of *Zerobabel*, who was born at *Babylon*, not at *Bethlehem*, and never had any supreme Command in *Judea*; but must relate to the Person of the *Messias*, and in him to our blessed Lord, who, by his eternal Generation, answers exactly the Description of the Prophet: That the *Man of Sorrow* and of *Grief*, in *Isaiab*, who had afterward his Portion with the Great, and divided the Spoil with the Strong, cannot with any propriety of Diction, agree with the Nation of the *Jews*, in



In any supposable Case of publick Calamity or Restoration; but does manifestly denote the Messias, and in him Christ our Saviour, who, in his State of *Humiliation*, is described by the one, and in the State of his *Exaltation* by the other; and, lastly, that our Saviour and his Apostles could not possibly be mistaken in their Application of any ancient Prophecies, because they both had the gift of working Miracles, which manifested their divine Mission, and were directed by the infallible Spirit of God; and therefore could not err in Judgment.

THE 8<sup>th</sup> Section treats of *the Miracles of Jesus, and the Sense wherein they are to be taken*: Where it is objected "That Miracles can be no  
" Evidence of a divine Mission; because, both  
" in the Law and the Gospel, it is foretold,  
" that there should arise false Prophets, who,  
" by the Power of Satan, or Permission of God,  
" should be enabled to do many wonderful  
" Works: That if we look into the History  
" of the World, we shall accordingly find it  
" came to pass, viz. that several Persons were  
" invested with a wonder-working Faculty,  
" without ever pretending to a divine Com-  
" mission; and that therefore our Saviour,  
" when he appeals to the miraculous Cures,  
" which he wrought upon the People, in ana-  
" logy to what the Prophet *Isaiab* had fore-  
" told of him, is to be understood, not in a  
" *literal*; but *figurative* Sense; not to denote  
" the *outward* Maladies of the Body, but the  
" *inward* Distempers of the Soul, the Passions,  
" and sundry vicious Affections of the Mind,  
" which are represented under the Metaphors  
" of Blindness, and Lameness, and Deafness,  
" &c." To which it is replied, That the Power

of working Miracles in Christ was so vastly great, that it can be supposed to proceed from no other Cause, than a Communication with God; and yet, to imagine that God would communicate any part of his Power to give countenance and sanction to an Impostor, is a thing repugnant to his sacred Attributes: That God has not left us without means, either from the Works themselves, or the Manner of doing them, or from the Persons themselves, and the End for which they do them, to distinguish between the *Prophet*, and the *Impostor*, the real Miracles of the one, and the lying Wonders of the other: That all the Signs and Characters of true Miracles concur in the Works of Jesus; but, on the contrary, violent suspicion of Trick and Artifice, at least an Inferiority, that will admit of no manner of Comparison, in such as are named in competition with him; and, consequently, that the Miracles of our Saviour were not only a good proof of his divine Mission; but such very Miracles in kind as the Messiah (when he came into the World) was pre-ordained to do. For since the 35<sup>th</sup> Chapter of *Isaiab's* Prophecy is supposed by all Interpreters to relate to the Messiah; and, notwithstanding some figurative Passages in it (a thing very common in Prophetick Writings) was, both by the Tradition of the ancient *Jews*, the Sense of the *Jews* in our Saviour's Time, and the Use which our Saviour himself makes of it, thought to denote, in a true and literal Sense, the Actions and Miracles of the Messiah: since many of our Saviour's Miracles were of the same Kind and Character, with what the Prophet ascribes to the Messiah; and being outward and visible Works, were the only proper

proper Evidences of his divine Commission and Authority: since the notion of *mystical* and *invisible* Miracles (besides the strange and chimerical oddness of it) is attended with many absurdities and contradictions to Scripture; makes our Saviour's Appeal to his Works impertinent; and his Answer to the Baptist's Disciples ridiculous; justifies the *Jews* in their Demand of more Signs, and condemns the Judgment of such, as were converted upon no better Evidence: since the Arguments on one side are so clear, and the Absurdities on the other so palpable (which our Author has shewn at large) it must needs follow, that our Saviour, in healing *all manner of Sickness and Disease among the People*, according to the Prophecies concerning him; did in reality the Miracles that the Messiah was to do, and consequently came with a divine Authority to found a new Religion.

The 9<sup>th</sup> Section treats of *the allegorical Fathers and their Authority*. And here it is objected, "That the properest Judges of the Sense, wherein our Saviour's Miracles are to be taken, are the ancient Fathers; but now these Fathers, with one consent, agree that the *allegorical* is the *true* Sense of Scripture; that what Jesus did in the *Flesh*, is typical of what he would do in the *Spirit*, the several bodily Diseases, which he healed, were Symbols of the spiritual Diseases of the Soul; and his other outward Miracles, Figures only of his more mysterious Operations." To which it is replied; That tho', for very good Reasons, the Authority of the Fathers is to be received with great Respect and Veneration; yet the Custom of *allegorizing* Scripture owes its Original to the *Jews and Gentiles* (no great Friends to the Christian

stian Cause) and was afterwards indulged to gratify, in some measure, a depraved Taste and extravagant Imagination; That no Authority can be produced for it in Scripture; but many Passages out of St. *Paul's* writings to shew the Danger and bold Presumption of it, as well as the necessary Duty of our adhering to the plainness and simplicity of the Gospel: That no Arguments in its Vindication can be drawn from the writings of the ancient Fathers; forasmuch as the greatest Masters and Admirers of it have always acknowledged a literal Sense, and such as are produced to the contrary, upon proper Examination, are found to do the same; for, remember, says *Tertullian*, that, when we admit of Scriptural Allegories, the true literal Sense of the Scripture is not altered, tho' a Rhetorical Application be given it.

THE 10<sup>th</sup> Section treats of *Christ's driving the Buyers and Sellers out of the Temple*. To which it's objected, "That in all probability, there was no Market kept in the Temple of *Jerusalem*; but if there was, there could not possibly be any Sin in buying or selling such things therein, as were proper for the Service of God in Sacrifice: That if there was an offence in it, yet our Saviour could hardly be supposed able of himself to drive such a Company out of the Temple; nor can we suppose any cause for this intemperate Zeal for the honour of God's House, which, in a short time, by God's own Appointment was to be destroyed." To which it is replied, That, by the Temple here, is meant the outer Court, or Court of the *Gentiles*, where undoubtedly were Shops and Stalls, and several sorts of Merchandize; which must needs be

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be a great Profanation of a Place set apart for religious Worship: That the Honour and Reverence due to the *House of God* was motive sufficient for our Saviour to attempt a Reformation of this Abuse; and, in his present triumphant Condition, he had followers and abettors enough to support him in such an Attempt; nor does the supposed short or long continuance of the Temple make any manner of difference in the Case.

The 11<sup>th</sup> Section treats of *Christ's curing the Demoniacs, and sending the Devils into the Swine*. To which it is objected, "That it  
" seems highly improbable, that Tombs should  
" be proper Habitations for Madmen; and  
" that, if they were so exceedingly fierce and  
" outrageous, their Neighbours should take no  
" care of them; That it seems to be more  
" than probable, that there could be no Swine  
" at *Gadara*, because the *Jews* were expressly  
" prohibited to eat Swine's Flesh: and sup-  
" posing the Swine to belong to other People,  
" not *Jews*; yet, for Christ to destroy them,  
" and thereby rob their Owners of their Pro-  
" perty, seems to reflect not a little upon his  
" Goodness and Justice: tho' if the dispossef-  
" sing of the Devils was really true, there seems  
" to be no great matter in it, because Exor-  
" cisms were common things among the *Jews*." To this it is answered, That Tombs among the *Jews*, were not like ours built in Church-yards, but cut out in the sides of Caverns in desert Places and Mountains; where, considering the Fertility of the Country, the Madmen might meet with sufficient Food to sustain their Lives: That these Madmen, according to the Scripture-Account, had very probably been

taken care of by the *Gadarens*; and the Swine, whether they belonged to the *Jews* or *Gentiles*, might justly be destroyed by Jesus, considering him as a Prophet sent from God, and acting by the Authority of him, who is Proprietor of all the World; and, lastly, that before the coming of Christ, there were few or no Exorcisms among the *Jews*; or that if there were any, they were but a Proof and Confirmation of the Truth and Reality of what our Saviour did of this kind.

THE 12<sup>th</sup> Section treats of *his Transfiguration on the Mount*. Whereupon it is objected, “ That Christ being the *Wisdom*, as well as the “ *Power* of God, ’tis hard to conceive, for “ what end and purpose he thus transfigured “ himself, why he did it on a Mountain, rather than in a Valley; and why before Friends “ and Followers, rather than Enemies and Unbelievers, unless there was some management “ in the thing: That his Apostles may be justly “ enough suspected of partiality; or, being in “ a vehement fright, might make several mistakes in their Account of it, as it seems “ likely they did, from their telling us, that “ *Moses* and *Elias* were at the Transfiguration, “ and did confabulate with Jesus, without ever “ signifying the Reason why these two Prophets appeared only; or mentioning one “ Word of the Discourse which passed between “ them, tho’ of the last importance for the “ Christian World to know.” To which it is replied, That the proper Use and Design of our Saviour’s Transfiguration was, to fortify his Apostles against what should shortly come upon both their Master and themselves; that as to the Place where the Transfiguration was wrought

wrought, some Analogy might be had to what befel *Moses* on Mount *Sinai*; but no Umbrage could be given for any Suspicion of the least Fraud or Imposture: That the Testimony of three competent Witnesses was sufficient for the purpose; and some disturbance might possibly have accrued to the State, (which our Saviour was always far from encouraging) had the whole Multitude been admitted to the sight of it; and, lastly, that, at this Transfiguration, there is great reason to presume that *Moses* and *Elias* were both present in their proper Persons, and discoursed with Christ on the great argument of Man's Redemption by his meritorious Death and Passion.

THE 13<sup>th</sup> Section treats of his healing the Woman of her Issue of Blood. And to this it is objected, "That the Evangelists being very inaccurate in their manner of describing Diseases, it is no easy matter to determine what this Woman's Disorder was; tho', in all probability, it was a very slight Indisposition, a little bleeding of the Nose, or some other Evacuation, (since she was able to press thro' the Croud to come at Christ) and that her Cure was effected, rather by the Strength of her own Imagination, than any Virtue proceeding from him upon her touching his Garment." To which it is replied, That as the Evangelists write in a plain and familiar manner, adapted to the Capacity of all; and like *Historians*, not like professed *Physicians* or *Chirurgeons*; so they could not have imposed upon the World by false or unfair Accounts of Christ's miraculous Cures, had he not actually done them: and, that it appears from the Context, that this Woman's Distemper in particular

lar (tho' it might not hinder her from getting to Christ) was above the Power of Imagination to cure, and removed only by Christ's fanative Virtue, in conjunction with the Strength of her own Faith in him.

THE 14<sup>th</sup> Section treats of *his curing the Woman of her Spirit of Infirmary*, to which it is objected, "That St. Luke (who was a Physician) had he been Master of his Profession, could not but have given us a full Representation of this Woman's Malady; and yet all that he tells us of it is, that *she had a Spirit of weakness*, i. e. that she was a poor-spirited Creature, of a disconsolate and dejected Temper; and therefore her Cure could be nothing else but Jesus's coming to her, and giving her some comfortable Advice and Admonition: whereupon she, having an high Opinion of his Wisdom and Goodness, might recover, and afterwards become more brisk and chearful; so that taking the Devil out of the question, shews nothing at all in the Cure." To which it is replied, that according to the Description given us by St. Luke, the Condition of this Woman was *convulsed*, and convulsed by a Tension of the Muscles, which bend the Body forward; and that the immediate Cause of this her Infirmary, was from the influence of an evil Spirit: That it is manifest from Scripture, as well as the acknowledgement of all Ages, that there were such Spirits before Christ; that there are Reasons to be given, why, before his Advent, their Appearances and Operations were more frequent; that there are grounds to believe, that they have their Influence and Power of acting even still; and, that upon these Considerations, as well as the whole  
tenour



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tenour of the Context, wherein we have the Governour murmuring, Christ justifying his Action, the Woman glorifying God, and People rejoicing at what they had seen, it plainly appears, that the Woman's Cure was truly *miraculous*.

THE 15<sup>th</sup> Section treats of his *prophetical Conversation with the Samaritan Woman*. Where it is objected, "That all this was no more than mere Fortune-telling, that Jesus, by some private Intimations or other, might get intelligence of this Woman's Life; and, by the help of these, first raise her Admiration, and then possess her with a notion of his being the Messiah, which we find him more ready to declare to her, than ever he was to wiser People." And to this it is replied, That the *Samaritans*, who received the Law of *Moses*, did thereupon found their Expectation of a Messiah to come: That our Saviour, upon several Occasions, declared himself to be that Messiah, and for what Reasons he might, at this time more particularly, discover it to this Woman; and lastly, that he could have no previous knowledge of the Woman, because this was the first interview he ever had with her, and the manner of his Conversation with her, wherein he endeavours to instruct her in the most sublime Truths, is not at all agreeable to the Character of an *Impostor*.

THE 16<sup>th</sup> Section treats of his *curving the barren Fig-tree*. To which it is objected, "That this was too absurd and ridiculous, if not a malicious and ill-natured Act, for any wise Man to do; that it is incongruous to think, that Jesus, who was God as well as Man, should be driven to such extremity of Hunger, should

“ should not know that the Tree was barren  
 “ before he came to it; or should be so un-  
 “ reasonable as to expect Fruit on it, at an im-  
 “ proper Season; that had there been Fruit  
 “ on it, he, however, without leave from the  
 “ Owners, had no right to gather it, much  
 “ less to curse the Tree, which was certainly a  
 “ passionate Act, of high Injustice, and not at  
 “ all suitable to the beneficent Nature of his  
 “ other Performances.” To which the Answer  
 is, That since our Blessed Saviour, who *took*  
*not on him the Nature of Angels, but the Seed of*  
*Abraham,* was in all things made like unto his  
 Brethren, and subject to Hunger, and the other  
 innocent Infirmities of human Nature; which  
 nevertheless he thought not proper, by any  
 miraculous means, to remedy, or to exert his  
 divine Power upon every little Occurrence of  
 Life; since it is apparent, both from sacred and  
 prophane History, that there were in *Judea*  
 Fig-trees of a very early kind, which had Fruit  
 in full Maturity, before the time of the *Passa-*  
*ver*; or at the time, when our Saviour, in his  
 return to *Bethany*, went to find Fruit on *this*,  
 nor are the Words of *St. Mark* incompatible  
 with this Circumstance; since this Tree, bar-  
 ren as it was, was nevertheless intended to be  
 the Substance of a Miracle; and, by its hasty  
 withering away at our Saviour’s Execration, a  
 Type and Figure of the speedy Destruction of  
 the *Jewish* Nation; since had it borne Fruit,  
 its *standing in the way* made it of common  
 Right, or had it been enclosed, a particular  
 Law [*Deut. xxiii. ver. 24, 25.*] provided for  
 that purpose, submitted it to the Use of every  
 Traveller, who was minded to gather of it;  
 and, lastly, since a Miracle of this kind, serving  
 to

to such excellent Uses, was, at this time, more necessary, and in all respects as convincing, as if it had been of a merciful and beneficial nature (all which our Author has amply discoursed) there is certainly no Appearance, either of Folly, or Ignorance, or Injustice, or Passion, or Ill-nature in our Saviour's doing it.

THE 17<sup>th</sup> Section treats of *his healing the impotent Man at the Pool of Bethesda*. To which it is objected, " That there is reason to suppose, that this whole Account is a mere Fiction; since neither *Josephus*, nor any other Author, makes any mention of this miraculous Pool: That *St. John*, the only Author of it, is *very defective* in not telling us the *occasion, time, and manner* of the Angel's descending; and *very absurd*, in making the *halt, the blind, and the withered, &c.* (Persons that were unable to help themselves) the Patients, that waited for the Cure: That this impotent Man, in particular, was highly foolish, for waiting so long to no purpose; that Jesus (if he could have done it) should have healed the whole Multitude of miserable Objects, and not this one only; whose Cure, after all, might perhaps be no Miracle, but only the effect of his Disease worn off in a natural way." To this it is answered, that the miraculous Cures of the Waters of *Bethesda*, are a distinct Consideration from our Saviour's Cure of the *impotent Man*, whom he found there, and cannot invalidate his Miracle, even tho' we could not account for their sanative Virtue; That some Account, however, may be given of the Nature of this miraculous Pool; when its sanative Virtue first began; how long it continued among the *Jews*; why

why *Josephus* makes no express mention of it, tho' probably he may do it under another Name: That tho' the Opinions of learned Men concerning the Cause of this sanative Virtue be various; yet the most probable Hypothesis is, that it was occasioned by the Action of an Angel, who might descend, about the time of the *Passover*, to keep up a Sense of God's Providence among the *Jews*; and, to make the Action appear more miraculous, cure no more than one at once: That there was no Folly, but a proper Reliance on God's Providence, in the *Impotent Man's* waiting so long; no want of Charity or Commiseration in our Saviour, in curing one out of so many, nor any Collusion in the Cure it self; since the Man's Case (according to all Symptoms) was a confirmed Palsy of thirty eight Years standing, which all Physicians allow is above the Power of Nature to remedy.

THE 18<sup>th</sup> Section treats of *his curing the Man that was born Blind*. To which it is objected, "That his using an Ointment to this purpose (tho' it was a very strange and whimsical one) destroys the Credit of the Miracle; because he might have some sanative Balsam in his Mouth, which mixt with his Spittle, might imperceptibly work the Cure; which had it been done by a *Word's speaking*, would have been much more declarative of his Almighty Power." And to this it is replied, That the Evangelist is so very minute in describing the Circumstances attending this Cure, that there is no possibility for any Fraud or Collusion in it: That tho' there are Medicines, which may strengthen the optick Nerves, when weakened or relaxed; yet no Power of Art

Art can cure a Man, that is born blind; and that the incompetency of the Application our Saviour made use of. (where he was certainly at his own liberty) instead of impairing, inhances the Merit of the Cure, and convinced the Spectators, as well as the Patient himself, of his Almighty Power; which could produce such a wonderful Effect by means that were indifferent, if not obstructive to the Cure.

THE 19<sup>th</sup> Section treats of his turning *Water into Wine*. And here it is objected, "That it  
 " was inconsistent with the Character of Jesus  
 " to go to a Marriage, where there was usually  
 " great Excess and Riot, and much more to  
 " be such an encourager of Intemperance, as  
 " to supply a large quantity of Wine, when  
 " the Guests had drank more than enough  
 " already: That the rude and unmannerly  
 " Answer he gave his Mother at this time,  
 " would make one suspect that himself was not  
 " rightly sober; and, as for the Miracle itself,  
 " it seems not unlikely, that he might mix  
 " some spirituous Liquor with the Water,  
 " and so palm it upon the Company for good  
 " Wine." To which it is replied, That tho' our Saviour was a Person of very grave Deportment; yet, since the manner of celebrating Matrimonial Festivals among the *Jews* was put under such Regulation, that Men of the greatest Strictness and sobriety might frequent them, without any Imputation on their Character; since to this Marriage of *Cana in Galilee* our Saviour was more particularly obliged to go, as being either a *Relation* or intimate Acquaintance to the Parties espoused; and could not, without a breach of good manners, and neglecting an opportunity of doing much good,  
 decline

decline their Invitation; since, in his miraculous Production of Wine upon this Occasion, the quantity was not so large as our *Translation* represents it; or if so large, was not intended for one day's Subsistence only; but to last out the remainder of the Festival, and all that time supply the whole Company, which usually came in great numbers; since the Phrase in *St. John*, *when Men have well drunk*, is only a Circumstance, thrown in to illustrate the Comparison, or describe the latter end of a Feast, and has no manner of reference to the Condition of the Company then present; and, lastly, since the Reply, which our Saviour made his Mother, was, at most, but a gentle Rebuke for her intruding into matters, which did not properly concern her, but depended upon his infinite Wisdom to determine; (all which our Author has fully made appear;) then was there plainly neither any Levity in our Saviour's going to this Marriage, nor any encouragement of excess in his supplying the Company with Wine, nor any signs of neglect or disdain, and much less of any worse Cause, in the reply he gave to his Mother; and, that the Miracle it self was not performed by any artful trick of his own, or Collusion with others; the Testimony of the Servants of the House, the Judgment of the Ruler of the Feast, and the Conviction of his Disciples from thenceforward, are a plain Demonstration.

THE 20<sup>th</sup> Section treats of his curing the *Paralytick at Capernaum*. To which it is objected, "That no probable Reason can be given, why the Croud about the Door, where Jesus was, should be so great, as is represented; but admit it was, 'tis supposable that the

" *Para-*

“ *Paralytick* and his Bearers should have stay’d,  
 “ until the Multitude was dispersed; or if  
 “ they were in such haste, that Jesus should  
 “ have healed the Patient at a distance, and  
 “ with a Word’s speaking, rather than give  
 “ them the Trouble of hoisting him up with  
 “ *Ropes* and *Pullies*, and then breaking open  
 “ the Roof with *Hatchets* and *Hammers*, to  
 “ the great detriment of the Master of the  
 “ House, who can hardly be supposed to be-  
 “ hold all this without making some Remon-  
 “ strance.” And to this it is answered, that  
 according to the Account of two several Evan-  
 gelists, the Admiration which our Saviour’s  
 Doctrine had occasioned the Time before, when  
 he was at *Capernaum*, might very well draw  
 a great Multitude from all adjacent Places to  
 hear him; and his former sudden Departure,  
 after he had done preaching, might very justly  
 make the *Paralytick*, and his Friends impatient  
 to come at him; for fear of missing so precious an  
 Opportunity: That the manner of building  
 Houses among the *Jews*, with Stairs without  
 doors, flat Roofs, and Trap-Doors on the Roof,  
 might make it an easy matter for the *Paraly-*  
*tick* to be carried up, and let down in his Couch  
 or Elbow-Chair before Christ, without doing any  
 manner of Injury to the House; and, for Christ  
 to cure him after such an Apparatus, was both  
 a greater Declaration of their Faith, and Ma-  
 nifestation of the Cure, than if he had done it  
 in an easier way.

THE 21<sup>st</sup> Section treats of his raising three  
 dead Persons. And here it is objected, “ That  
 “ tho’ raising of *Lazarus* from the Dead, was  
 “ certainly the greatest of these three Miracles,

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“ yet none of the former Evangelists have said  
 “ a word of it. The only Person that re-  
 “ cords it, is St. *John*; and yet he records it  
 “ almost an hundred Years after its date, when  
 “ every one was dead that could disprove it :  
 “ That no possible Reason can be given, why  
 “ Jesus should raise Persons of so much ob-  
 “ scurity; why we should have no Account  
 “ of their Transactions after their Resurrection,  
 “ how long they lived, or what Discourses they  
 “ had with their Friends concerning their se-  
 “ parate Existence : That very probably there  
 “ was some mistake or collusion in the Matter :  
 “ the Ruler’s Daughter might be asleep, the  
 “ Widow’s Son in a Lethargy ; and it seems  
 “ manifest from the Circumstances of the Story,  
 “ that there was a Combination between Jesus  
 “ and *Lazarus*; for we cannot imagine, why  
 “ the *Jews* should conceive such Malice against  
 “ Jesus, or why Jesus should flee into the  
 “ Wilderness upon his working this Miracle,  
 “ had there been no Declaration of Fraud in  
 “ it.” To all which it is replied, That the  
 Distinction of *greater* and *less* Miracles is de-  
 stitute of all real Foundation ; and, consequently,  
 the raising of one Person from the Dead is as  
 much a Miracle, as raising another ; That the  
 Evangelists, in their Accounts of our Saviour’s  
 Miracles, are so far from relating *every one*, that  
 they omit several, which the intended brevity  
 of their Gospels, and the multiplicity of mat-  
 ter necessary to be comprized in them, obliged  
 them to do : That upon these Considerations,  
 and perhaps in point of Prudence, that they  
 might not exasperate the *Jews* against *Laza-  
 rus*, the three first Evangelists have passed by  
 that Period in our Saviour’s Life, wherein *La-*



*zarus* was raised from the Dead, and contented themselves with relating the History of others so raised: That the Gospel of *St. John* was professedly written to supply the Defects of these other Evangelists, and accordingly has done it in many remarkable Instances: That the three Persons, whose Resurrections are recorded by these sacred Penmen, were, upon several accounts, the properest Objects of our Saviour's kindness to them; and the Scripture's Silence concerning their future Lives, and Intelligence from the other World, may, in a great measure be accounted for: That there could be no mistake in their Death, nor are there any Circumstances in the whole Story denoting a Fallacy in their Resurrection: That in the Case of *Lazarus*, particularly, the whole Process is so ordered, as to take away all imaginable Occasion of Suspicion; and, lastly, that the bloody Resolves of the *Jewish* Council thereupon, and our Saviour's Retreat from *Jerusalem* for his Security, were no more than what an inveterate Prejudice in *them*, and a Principle of Self-preservation in *him*, may very well be supposed to suggest.

The 22<sup>d</sup> Section treats of *Christ's own Resurrection*. To which it is objected, "That to  
 " disprove the Truth of this Miracle, we want  
 " several Anti-Christian Books which have been  
 " destroyed, because they gave us an Insight  
 " into this Imposture: That even the Histories  
 " on the Imposture's side discover the thing  
 " plain enough; for, whereas there was an  
 " Agreement between the chief Priests and the  
 " Apostles to seal the Door of the Sepulchre,  
 " and, in the presence of the Multitude, to  
 " open the Seals at the time prefixed for his

“ Resurrection, we find the Seals broken with-  
 “ out the privy of the Chief-Priests, the Body  
 “ stolen away a whole Day before the stated time,  
 “ and early in the Morning, while the Guards  
 “ were fast asleep: That had not this been the  
 “ Case, he would certainly have appeared to the  
 “ *Jews* in order to their Conviction, and not  
 “ to his own Disciples, who were engaged to  
 “ carry on the Story: For tho’ many of them  
 “ died with great Constancy in attestation of  
 “ their Master’s Resurrection; yet this is no  
 “ more than what we see hardened Villains, or  
 “ giddy Enthusiasts do daily: and therefore  
 “ we may conclude, that these pretended Wit-  
 “ nesses of his Resurrection were either *stupid*  
 “ enough to be imposed on themselves, or  
 “ *wicked* enough to impose on others.” To  
 all which it is replied; That, upon the loss of  
 the ancient Anti-Christian Books (which, in  
 all probability, would not have availed us much)  
 we are now reduced, in our Enquiries into the  
 Reality of Christ’s Resurrection, to the sole Ac-  
 count of the Evangelists: That, according to  
 the Relation of these Evangelists, the several  
 Circumstances of the Sepulchre, where the  
 Body was laid, and the great Care and Pre-  
 caution which the *Jewish* Rulers took about it,  
 did effectually secure the Body from the Dan-  
 ger of being carried off, either by Fraud or  
 Violence, had the Disciples been minded so to  
 do: That, from the whole Behaviour of these  
 Disciples, it appears, that they were too *faint-  
 hearted* to attempt such an Enterprize, or if at-  
 tempting it, *unlikely* to succeed; or if succeed-  
 ing, in no probability to make any *Advantage*  
 by it: That, after the Resurrection, the Se-  
 pulchre was left in such Condition, as clears the  
 Disciples

Disciples from the Imputation of any such Robbery, which their bitterest Enemies never once alledged against them, even when they had the fairest Call and Opportunity to introduce the Accusation: That our blessed Saviour, as soon as he had fulfilled the Time of his Interment (which, according to the *Jewish* way of Computation, he actually did) may be well supposed desirous of hastening his Return to his disconsolate Disciples; but was under no concern to do the same to the Chief Priests and Rulers; in whom an Exhibition of himself would have wrought no Conviction, and might probably have been an Obstruction to the Progress of the Gospel: That, after his Resurrection, he appeared so frequently to such a number of his Disciples, and conversed so familiarly with them, that they could not possibly be mistaken in the Truth and Reality of his Person: That they, in their Testimony of *this*, could have no Bribe upon their Affections, nor any Temptation of temporal Advantage to pervert them; but, on the contrary, a sure prospect of the bitterest Persecutions, which they, notwithstanding, underwent with great chearfulness, and sealed, at length, the Truth of their Testimony with their Blood, which no *Impostor* was ever known to do: and, lastly, that in confirmation of the Truth of their Testimony, God was pleased to accompany them with Signs and mighty Wonders, the Power of working Miracles, and the Gifts of the blessed Spirit; and, therefore, 'tis plain, that in the whole Transaction, the Witness of our Saviour's Resurrection could be liable to no Suspicion. They could have no hand in stealing away their Master's Body; they could have no room to be deceived them-

selves in what they frequently saw and felt; nor could they have any Provocation to deceive others in an Affair, where they were sure to get nothing, but Danger and Distress: and, consequently, we have all the Assurance, which *a Matter of Fact*, at this distance of time, is capable of, that this great Article of our Religion, as it is related by the Evangelists, is literally true.

THE 23<sup>d</sup> Section treats of *the Insufficiency of Reason, and Necessity of Revelation*. To which it is objected, “ That since God, from the beginning, must be supposed to give Mankind some Religion, that Religion must be what we call *the Religion of Nature*, which, coming from a *Being* infinitely perfect, must be equally perfect itself, and consequently, incapable of any Alteration or Addition: That, since God was minded that *all Men should come to the Knowledge of the Truth*, he must be supposed to have given all Men the means of knowing it; which can be no other than the due Exercise of their rational Faculties, sufficient to instruct them in all religious Duties, which result either from the *fitness of things*, or the Relations they stand in to God, or to one another: and therefore, since the Religion of Nature is perfect, and the Use of our Reason sufficient to understand it, all supernatural Helps are superfluous; and consequently, the Christian Revelation, which pretends to be such, must either be a *Deception* in the whole, or only a *Republication of the Laws of Nature*. For God, who is no arbitrary Being, can require nothing of us by Revelation, that he has not required before; nor are we to admit any Doctrines or Institutions as Matters  
“ of

“ of Religion, that are not plainly required  
 “ by the Law of Nature.” To all which it is  
 replied, That, since, on the contrary, the  
 Religion of Nature (how sufficient soever it  
 may be supposed for the Conduct of our first  
 Parents, in their State of Innocence) was not,  
 even then, in itself *absolutely perfect*; and is far  
 from deserving that Character now: since Man-  
 kind are confessedly fallen from their original  
 Rectitude, and labour under a manifest Weak-  
 nesa and Depravity; infomuch, that their boasted  
 Knowledge is little more, *at first*, than the  
 result of their Education, and all their Lives  
 long, a Principle as capable of Error, as it is of  
 Truth, and as productive of Vice, as it is of  
 Virtue in them: since human Reason, in its  
 highest point of Improvement, is perfectly un-  
 able to settle a proper Rule of Religion and  
 Morality; for as much as the greatest Philoso-  
 phers were at a loss how to devise an accepta-  
 ble Form of divine Worship, and how to at-  
 tain a Réconciliation with God, whenever  
 they had offended him by their Sins, and (con-  
 sidering the Carelessness and Inattention, as well  
 as the Passions and Prejudices of most Men) in  
 no Condition to instruct the World, either by  
 Argument, or by their own Authority: and,  
 lastly, since it is true in fact, that the greatest  
 Men in the Heathen World were certainly ig-  
 norant of some of the most fundamental Points,  
 and very doubtful and uncertain in all the rest;  
 were over-run with Wickedness themselves, and  
 too eager Asserters of many vicious and cor-  
 rupt Principles, which is enough to humble  
 the Pride and arrogant Pretensions of modern  
 Unbelievers, (and all this our Author proves at  
 large;) it must needs follow, that natural Reli-  
 gion,

gion, or the Light of Reason, was not sufficient for the Conduct of humane Life; and that therefore a more perfect Discovery of the divine Will was a thing very desirable to Mankind, in their State of Ignorance and Defection. And, since, again, it is not only agreeable to the State and Condition of Man, but highly consistent with the Attributes of God, for him to vouchsafe a Revelation to his own Creatures, in order to lighten the Darkness of their Understanding, and reform the Irregularity of their Lives, for which the Christian Religion is peculiarly adapted; as containing a compleat Rule of Faith and Manners: since, in this Religion, there are Doctrines of different kinds, some that are *mysterious*, and past Man's finding out, and others more *obvious* and discoverable by the Light of Reason; the more *obvious* (as they have a natural Tendency to promote all Virtue and Godliness in us) *upon their own account* deserving our Reception; and the *mysterious* (as they are no more, than what might be expected in a supernatural Revelation, and become such only by the sublimity of the Subject they treat on; and, when rightly considered, imply no Absurdity or Contradiction, but tend plainly to the Credit and Advantage of the whole Dispensation) *upon the Authority of God*, and in acknowledgment of his Veracity, requiring our Assent: since the *positive* Institutions of this holy Religion are not only requisite to our Initiation and Confirmation in it, but Pledges likewise of God's Love, and visible Assurances of spiritual Blessings to us, no ways liable to any *superstitious Abuse* from those, who attend to the Precepts of Scripture concerning them; and in such, as devoutly observe them, capable of exciting all manner of good Affections and

Dispo-

Dispositions: And, lastly, since the *moral* Part of this Religion contains many more Laws and Precepts, and these established by more powerful Motives and Sanctions, and enforced by more sublime Reasons and Considerations, than ever the World was acquainted with before, (all which our Author proves fully and unexceptionably) it will necessarily follow, that, since this *Light is come into the World*, the condition of Mankind is much bettered, if so be that they *love not Darkness rather than Light, because their Works are evil*.

THE 24<sup>th</sup>, and last Section, treats of the *Date and Efficacy of the Christian Dispensation*; and here it is objected, "That if Christianity be of such advantage to Mankind, how came God, who is a God of Mercy and Compassion, to suffer the World to lie in darkness so long, even to the Term of four Thousand Years, and not instantly supply them with a Remedy? Or how comes he, who has declared himself *no Respector of Persons*, to permit, even at this day, the far greater part of Mankind to live destitute of this Remedy, if it be of such sovereign Use as is pretended? But that indeed is the Question: For whoever compares the former and present Condition of Mankind, will find no great Alteration for the better, since the Time of *Tiberius*." To which, the Answer is, That since a *particular* Revelation to some more than others, is consonant to God's Proceedings in his Works of *Creation* and *Providence*, wherein he has made a visible Discrimination of Things; Creatures of different Orders, and Men of different Capacities and Means of Improvement: and since a Revelation receives every thing that is peculiar in it,  
both

both as to Persons and Times, not so much from the *Justice* and *Goodness*, as from the *Foreknowledge* of God, which chiefly considers what, in all Ages, will be most beneficial to all Mankind; no Imputation of *Partiality* can fall upon God, though, where this Favour *extraordinary* is imparted, there, all grateful Acknowledgments are due. And, in like manner, though the Duration of Time be, in God's account, of no avail; yet, since in all Ages of the World, he has, one way or other, made Discoveries of himself and of the true Religion, both to *Jews* and *Gentiles*, and (upon a proper use of the Means, which he afforded them) received them all into Covenant, and a state of Salvation: Since, according to the wise appointment of God, it was requisite, that there should be a Subordination of Dispensations, the Gospel be usher'd in *gradually*, and not fully appear, till the World was sufficiently prepared for it: And lastly, since, not long before it appeared, all extraordinary Means of Knowledge were ceased, and both *Jews* and *Gentiles* sunk into so wretched a State of Degeneracy, as call'd loudly for a Reformation; then was there plainly no *Cruelty*, in God's delaying the Christian Revelation so long, but a great deal of Wisdom and Goodness both, in *timing* it just as he did. Once again, since the Christian Religion, at its first setting out, by the force and influence of its Doctrine, made a wonderful Reformation in the World, in general; and, while the Zeal of its Professors was warm, discover'd itself abundantly, not only in the common Virtues, but in all the difficult Duties, which were enjoin'd them; and since, notwithstanding the present depravity



vity of the Age, and the wickedness and infidelity of too many nominal Christians, (which nevertheless is a Proof of the Truth of our Holy Religion, in that it foretells, that such a Defection, *in the last Days*, should come to pass) its good Effects are perceived in the general Order and Regularity, which are seen in most Christian Countries, and in the exemplary Piety and Holiness, which are found among many Christian Professors at this day. This will be enough to justify the Character, which the Apostle gives us of it: *The Grace of God, which bringeth Salvation, hath appeared unto all Men, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World, &c.*

THIS, with a warm and pathetick Conclusion, exposing the folly and madness of some modern Schemes of Infidelity, is the full Purport of the Book; wherein our Author (as we said) has stated the several Arguments of the *Antiscripturists* in a full Light; and generally, in their own Terms, has answered them with great compass of Learning, and clearness of Argument: and, to enable him to do this, has not only made use of his own Sentiments, but of whatever else he could compile from other Authors, that treated of the same Subject. So that the Book is like to prove not only a *Monument* of the Poison, which has been vended from the Press in this profane Age, but a *Repository* likewise of what the ablest Men among us have, at the same time, done, to defend our common Christianity, from the rude Attacks of Infidelity; and, in this sense, may be a proper Record to consult, when many smaller Tracts, that have been

been wrote upon this Occasion, are sunk into the common Mass of Matter.

## ARTICLE IV.

### The Present STATE of LEARNING.

#### M A D R I D.

**D**ON Juan Ferreras, has publish'd an Abridgment of the History of Spain, in sixteen Volumes in 4to, *Historia de Espana*, &c. That Work rais'd the Spleen of some Critics. D. Diego Martinez Cisneros begun the Attack, and put out *Anti-Ferreras*, &c. in 4to. D. Diego Mescolae has criticized the sixteenth Volume, and charged the Author with contradicting himself: *Ferreras contra Ferreras, y Cuna de mismo palo, sobre la parte 16. de su Historia de Espana*, &c. in 8vo. D. Francisco de Bergansa is also come out against him, with this Title: *Ferreras convenido con critico desengano en el Tribunal de los Doctos*, in 4to.

They have reprinted the Description of the Indies, *Descripcion de las Indias*, with several Additions and Corrections, in five Volumes. In folio.

*Origen de los Indios del Nuevo Mundo y Indias occidentales*. In folio.

*De los Hechos de los Espanoles en las Indias occidentales*. In folio.

F. Juan de S. Antonio, a Franciscan, has put out here the second Volume of his *Castilla la Vieja*, &c. In folio. The first Volume was printed at Salamanca.

*Descripcion historica de Genova*. In folio, with Cuts.

*Vida de S. Luis Gonzaga*, by Jos. Cassani. In 8vo. *Vida*

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*Vida de Santa Rita de Casia, por el Padre Alvarez de la Fuente. In 8vo.*

*Enchiridion de Noticias particulares que han sucedido en toda Espana y otras partes desde la Criacion del Mundo, hasta el ano de 1726. In 4to.*

### L I S B O N.

The Royal Academy of the *Portuguese History* has already publish'd eight Volumes of their Memoirs.

Mr. Anton. Rod. Cossius lately put out a Volume, in folio, with Cuts, *de Vita & rebus gestis Nonni Alvaresii Peyreriae, Lusitaniae Comitiss Stabuli, &c.*

### R O M E.

Signore Francesco Ficoroni, a great Antiquarian, well known to Travellers, has published *Memorie delle Cose piu singolari di Roma e sua Vicinanza. In 4to.* He has subjoin'd to it the Explanation of a Medal of Homer.

Dr. Dionisio Andrea Sancassani, assisted by some learned Men, is preparing a Collection of several Tracts, with a design to restore Physick to the same Integrity and Simplicity, it was brought to by Hippocrates. That Collection will make up one Volume in folio, intitled, *Dilucidazioni Fisico-Mediche*, and contain the following Tracts:

*Sopra il medicare le Ferite, con un Remedio commune a tutti, e de niun costo: con 17. Cap.*

*Alcune Esperienze del Dottor Giuseppe Zambeccari, intorno a diverse Viscere tagliate a diversi Animali viventi: con 21. Dilucidazioni.*

*Venti Esperienze fatte dal Signor Dottor Francesco Redi, intorno a quell' Aqua, che si diceva stagnare*

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*fiagnare subito tutt'i flussi di sangue, che sgorgono per qualsi voglia parte del Corpo: con 10 Saggi. Ermanua Vander-Heyden dell'incredibile Virtù dell'Acqua fredda, si data per bocca, come applicata di fuori alle Ferite: con 15. Esperienze, e 5. Corollari.*

*Dieci Osservationi sopra l'incredibile Virtù dell'Acqua fredda, Uomo morficato dal Cane arrabbiato, e fatto Idrofoba, risanato poi coll'essere tuffato nell'Acqua: con Epistole di Esperienza, e 10. Ripassate, ed Osservationi Etiologiche.*

*Il Magati Redivivo per beneficio de' Feriti, e regolamento di chi li cura.*

## V E N I C E.

THEY are reprinting here the Commentaries of Cornelius à Lapide upon the Bible. That Edition will be more correct, and better printed, than the former ones, and sold very cheap.

The fifth and last Volume of the Works of Monsignor de la Casa, in 4to. is come out. There are some Pieces in this Edition, which are not to be found in the Edition of Florence.

They are reprinting, by Subscription, the Works of the celebrated Poet Chiabrena, in ten Volumes, in 8vo.

A Benedictine of Ragusa has put out a learned Dissertation, wherein he undertakes to prove, that the Island Melita, near which St. Paul suffered Shipwreck, is not the Isle of Malta, as it is commonly thought, but another of the same Name, near the Coast of Dalmatia, now called Meleda. Divus Paulus in Mari, quod nunc sinus Venetus dicitur, naufragus, & Melidæ Dalmatensis Insulæ post naufragium hospes. In 4to.

*Job. Lamii de recta Patrum Nicænorum fide Dissertatio.* In 4to. The Author examines in what Sense the Fathers of the Council of Nica took the word *quænon*, and vindicates some of them against the Censure of Mr. le Clerc, who affirm'd, that they did not well understand what they meant by that word.

F. Angelo Calogiera has publish'd the third Volume of his *Raccolta d'Opuscoli Scientifici e Filologici*, in 4to. That Collection contains several Pieces relating to Physick, Natural Philosophy, Litterature, &c.

*Arte del Verso Italiano con le Favole delle Rime di tutte le sorti copiosissime del Cavalier F. Tomaso Seigliani, con varie giunte e notazioni di Pompeo Colonna, Principe di Galliciano.* Arricchita in questa novella edizione di molte desinenze, e del Sillabario di Udeno Nisicli. In 8vo.

They have publish'd some Pieces of Guidi, never before printed, with the Life of that Poet, by Mr. Crescimbeni, and a Discourse of Mr. Vincent Gravina concerning Poetry, and the most celebrated Poets. In 12mo.

*Della Philosophia Nuovo-Antica di Callimaco Neridjo P. A. Libri sei, volgarizzati dal suo compastore e Amico Olpio Acheruntino.* In 12mo. It is a System of Philosophy in Verse.

### N A P L E S.

MR. Giannone, who lives now at Vienna, has sent us a very smart Answer to the Jesuit *San Felice's* scurrilous Animadversions upon his *History of Naples*. He has collected the Assertions of the Canonists concerning the Pope's Authority, to shew how ridiculous and extravagant they are. That Answer is not yet printed.

Sir

Sir Thomas Derham has abridged and translated into Italian the *Philosophical Transactions* of the Royal Society of London. That Abridgment will contain several Volumes in 4to. with Copper-Plates.

We lost lately a very learned Man, viz. Michael d' Amato, who was Doctor of Divinity, Apostolical Protonotary, Penitentiary, &c. He published the following Books:

*De Balsami specie ad sacrum Chrisma conficiendum requisita, Dissertatio Historico-Dogmatico-Moralis.* Neap. 1722. In 8vo.

*Ejusdem Dissertationis ab Auctore recognita & aucta Editio altera.* Neap. 1722. In 8vo.

*De Piscium atque Avium esus consuetudine apud quosdam Christi fideles in Ante-Paschali Jesuino, quam memorat Socrates, lib. 5. suæ Historiæ Ecclesiasticæ, Cap. xxii, Dissertatio Historico-Physiologico-Moralis.* Neap. 1723. In 8vo.

*Dissertationes quatuor Historico-Dogmaticæ, anno 1728. coram Litterario Concessu recitatae in Aedibus præclarissimi & eruditissimi Viri D. Josephi Ruffi, Patrii Neapolitani.*

*Dissertatio I. In qua ad trutinam revocatur, quibus de causis in Antiquis Fidei Symbolis Nicæno & Constantinopolitano Articulus ille, Descendit ad Inferos, fuerit prætermittas.*

*Dissertatio II. De Inferni Situ adversus novum commentum cujusdam Natione Angli.*

*Dissertatio III. In qua enucleatur quomodo Christus in ultima Cæna Eucharistiam benedixerit, & utrum uno, an pluribus Calicibus usus fuerit.*

*Dissertatio IV. De Ritu quo in Primitiva Ecclesia Fideles S. Eucharistiam percepturi manibus excipiebant; ubi expenditur quidnam fuerit Dominicale quod Mulieres adferre debere jubebantur.* Neap. 1728. In 4to.

## P A D U A.

THE *Sieur Sifiano Peraſtiano*, a young *Grecian* of *Cephalonia*, who is a Student in this University, has writ a Dissertation, wherein he asserts that *Jesus Christ* celebrated the Passover a Day before the *Jews*, and consequently that he used leavened or common Bread, as it is practised by the *Greek Church*, in the Celebration of the Eucharist. But he has been answered by *Father Serri*, and that learned *Divine's* Animadversions have been printed, with the *Grecian's* Dissertation, under this Title: *Græci Theologi de Christo Pascha suum præmaturè atque in Pane fermentato celebrante Dissertatio, à Theologo Latino censoriis Notis dispuncta & confutata.* In 8vo.

*Abbot Carminati* has translated into *Italian*, *Gabriele Altilio's* Latin Poem, upon the Marriage of *Galeazzo Sforza*, Duke of *Milan*, with *Isabella* of *Arragon* Daughter to *Alphonso II.* King of *Naples*: *L'Epitalamio di Gabriele Altilio, Poema famoso à tempi del Sanazaro, sopra le nozze di Giovan Galeazzo Sforza, allora Duca di Milano, con Isabella d'Arragona figliuola d'Alphonso II. Re di Napoli; tradotto elegantemente di Latino in ottava Rima per suo privato esercizio dall' Abate Giovan Batista Carminati, Patrizio Veneto.* In 4to. To give you a Specimen of that Translation, I will set down here, with the Original, the Compliment of the Nymphs to the Princess.

„ O patriæ, O sæcli decus, beroïna! jugales  
 „ Jam te sub leges vocat & sua jura maritus.  
 „ At nos æquales, quibus idem ad flumina cursus,  
 „ Et certamen idem florum, studiumque decentes

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„ Inſtaur-

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„ Instaurare choros, nostri jam ad munera luci  
 „ Mane revertemur.

O Donna, o primo di tua patria onore!  
 Cui diede al secol nostro amica sorte;  
 Te al caro giogo ond'è sì dolce amore,  
 Te già chiama a'suoi dritti il tuo Consorte:  
 Ma noi, cui partir teco i passi, e l'ore,  
 E la gara dei fior diè il cielo in sorte,  
 Noi torneremo al natio bosco sole,  
 Ove a condurne il dì ritorni il Sole.

### P E T E R S B U R G H.

MR. Stoermer, a Prussian, designs to give us a Russian Dictionary, wherein the derivative or compounded Words will be placed under their respective Roots or Primitive Words.

They are printing Weisman's Latin and German Dictionary. The Russian Words are added to it, and it is revised by Mr. Vockerod, Secretary to the Prussian Ambassy.

Messieurs Herman and Bulfinger are set out for their Native Countries. They are continued Honorary Professors of this Academy, with a Pension for Life of two hundred Rubles.

### C O P P E N H A G E N.

MR. John Christopher Cleffel, who for a long time has made it his business to study the German Antiquities, will soon publish *Antiquitates Œconomicae veterum Germanorum, præsertim Septentrionalium*; wherein he gives an Account,  
 1. Of the Houses of the Ancient Germans, and the Northern Nations. 2. Of their Marriages. 3. The Ceremonies used at the Birth of their Children. 4. Their Education. 5. The Dress, or Clothes of Men. 6. The Apparel and Attire of Women. 7. The Philosophical Learning



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Learning of the ancient *Germans*. 8. Their Magick Superstitions. 9. Their Exercises. 10. Their Sports. 11. Their Funerals.

Mr. *Eric Pontoppidanus* has put out *The Theatre of Denmark Ancient and Modern*, in 4to. That Book, which is written in *Higb-Dutch*, contains a Geographical, Historical, and Physiological Description of the Provinces and Cities of this Kingdom; with an Account of the Government, the Courts of Judicature, the Land and Sea-Forces, the Navy, &c.

Dr. *Severinus Lintrup*, Bishop of *Wiburg* in *Jutland*, died here on the thirteenth of *March*. He had been Professor of Divinity and of Eloquence in this University. His Library was accounted one of the best we have. He published several Theological Tracts, and has left several Manuscripts ready for the Press; viz. *Dubia vexata Novi Testamenti*; *Harmonia Confessionis Augustanæ & Anglicanæ*; *Orthodoxia Evangelico-Lutherana inter errorum extrema ubique media*; *Deliciæ Oratorum Danorum*; *Acta Litteraria ex Manuscriptis*, &c.

Mr. *Gramm*, one of the Professors of our University, has been appointed his Majesty's Historiographer, Library-Keeper, and Keeper of the *Archives*.

#### V I E N N A.

FATHER *Pez*, is preparing for the Press *Antiquitas Ecclesiæ Salzburgensis*. He has lately published a Pamphlet, in 4to. with this Title: *Bern. Pezii, Benedictini & Bibliothecarii Mellicensis, ad Virum Clarissimum, admodum Reverendum & Eruditissimum P. Marcum Hanzizium, Soc. Jes. SS. Theologiæ Doctorem, aliosque in Germania, Gallia, & Italia Viros, Epistola; in qua vetustissima Acta S. Trutperti Martyris,*

in *Brigavia*, auctore *Erganbaldo*, circa annum *Christi* DCC. Abbate *Sanct-Trudpertino*, nunc primum publici juris facit, & illorum super eorundem sinceritate & authentia sententiam rogat, simulque diluit quæ eruditissimi homines contra receptam apud *Salzburgenses* de *S. Raperti* ætate traditionem scripserunt.

## U L M.

THE fourteenth and last Volume of *Mr. Seelborn's Amœnitates Litterariæ* is come out. They promise to continue that Collection under another Title.

*Mr. Elias Frick*, one of our Professors and Ministers, has published in *High-Dutch*, the History of the great Parochial Church of this Place, commonly called *the Munster*. In 4to. with Cuts.

## B R E S L A U.

*Mr. Christian Martini*, late Professor at *Petersburg*, has put out an *Account of the Empire of Russia*, in *High-Dutch*. The best part of it is translated out of *English*.

## T U B I N G E N.

*Mr. Maichel*, Professor of Divinity and Philosophy, has given us a Collection of some Pieces of Literature, which he found in the *Lambeth-Library*, near *London*. *Lucubrationes Lambethanæ*, &c.

*Mr. Moser*, Counsellor of the Regency, and Professor of the Civil Law, has published *Compendium Juris publici Regni moderni Germanici*. In 4to.

*Schediasma de appellatione ad Tribunal supremi in Christo Judicis, quæ vulgò dicitur Citatio seu Provocatio in Vallem Josaphat*. In 4to. *Mr. Christian*

Christian Friderick Faber, Minister of Stutgard,  
is the Author of it.

F R A N C F O R T.

MR. Ludolf, Nephew to the famous Job Ludolf, and Judge-Assistant in the Imperial Chamber of *Wetzlar*, has published the *Consultations and Decisions* of that Court, in *folio*.

They are printing a Commentary upon *Ezekiel*, by Mr. John Frederick Starks, a Minister of this Place. In 4to.

Dr. Prius has shewed his Esteem and Respect for Mr. le Clerc, by the following Verses:

*Aeternum meritis jamdudum nomen adeptas,  
Ingens Amstelæ perpetuumque decus,  
Clericus, immenso fessus fractusque labore  
Se sibi dat, posthæc vivere vultque sibi.  
Vive Deo, cujus Te solers gratia totum  
Desineat, menti luxque salusque tuæ.  
Jam sileat Ratio, cessent Rationis & ætus  
Solaque Te foveat sustineatque fides.  
Sed quando toties promissa tot optima solves?  
Summe Vir, an tacum spes quoque nostra cadat?  
Sic tibi perpetuo cen debet doctior Orbis,  
Docti perpetuo debitor Orbis eris.*

H A N O V E R.

MR. Henry Conrad Koenig lately published a learned and curious Pamphlet, intitled, *Schediasma de Hominum inter feras educatorum statu naturali solitario, Existentia status indubitatis exemplis probatur, indoles ejusdem explicatur & illustratur; denique usus in Jurisprudentia naturali ostenditur*. In 4to.

Mr. Struberg has sent to the Press the *History of the Reformation, and of the Protestant Ministers* of this Town. He is now writing the *Life of Caspar Peucer*. O E T.

## O E T T I N G E N.

MR. *Henry Philip Gudenus*, Superintendant General, first Professor of our Academical College, and Ecclesiastical Counsellor at *Hanover*, will soon publish *Notitia Ordinis Eremitarum Augustinianorum*, in duos libros divisa, quorum primo *Viri præstantes qui inde ab initio Ordinis usque ad tempus Lutheri floruerunt*; secundo juxta *Luthe-rum*, qui eundem in Reformationis Ecclesiasticæ negotio adjuverunt, recensentur, ex idoneis Scriptori-bus & rerum Monumentis.

## G O T H A.

MR. *Liebe*, Secretary and Antiquary to his Highness the Duke of *Saxe-Gottha*, has put out the Lives of the chief Divines, both Roman Catholics and Protestants, who met at *Augsburg* in the Year 1530, when the Confession of Faith was presented to the Emperor *Charles* the Fifth. That Book was written by the Duke's Order.

## H A L L E.

THERE is lately come out *Historia Pandectarum Authentica, sive D. Justiniani Imp. de Pandectis Epistolæ tres, unâ cum Indice Juris-Consultorum Florent. & emendationibus Laur. Theod. Gronovii, novaque opera Franc. Car. Conradi D. & PP. in Academia Witt. In 8vo.*

They are reprinting here *Brissonus de Formulæ & Verbis solennibus Populi Romani*. Dr. *Conrade* supervises that Edition. *Brissonus's* Life will be prefix'd to it.

Dr. *Schreiber* has published the first Part of his *Elementa Medicinæ Physico-Mathematicæ*. In 8vo.

An Author, who desires to be nameless, intends to publish a Treatise *de Malignitate Juris Canonici*. His Design is to engage the Protestant Princes to abolish the Authority of the Canon Law in their Dominions.



# HISTORIA LITTERARIA:

OR, AN  
EXACT AND EARLY ACCOUNT  
OF THE MOST  
VALUABLE BOOKS

Published in the several Parts of  
EUROPE.

*Floriferis ut apes in saltibus omnia libant,  
Omnia nos itidem.*—————*Lucret.*

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# HISTORIA LITTERARIA.

## ARTICLE V.

*Vita & Res gestæ Sultani Almalichi Alna-  
seri Saladini Abi Modaffiri Josephi F.  
Jobi, F. Sjadfi, autore Bohadino F.  
Sjedjadi, &c.*

That is,

*The Life and Actions of Soltân Al-Malec  
Al-Nâser Salâh'addin Modhaffier Yûsuf  
the Son of Ayûb the Son of Shâd; by  
Bahâo'ddin the Son of Shedâd, &c.*

Being a Continuation of A R T. I. N° XIII.

**T**H O' the *Christian* Kingdom of Jeru-  
salem was subverted, as we have in  
our former Number seen, yet the  
*Christian* Power that subsisted in *Palestine* and  
*Syria*, was by no means despicable; the *Franks*  
were still a mighty People in those parts,  
possessed of many strong Holds, advantageous  
Posts, and very considerable Places; very wil-  
ling and pretty well able to defend themselves  
from the Incroachments of the *Soltân*, and to  
cross his design of rooting them out; a Task  
he never with all his mighty Power and sage  
Conduct, was so happy as to see the end of.

N° XIV. 1731.

Now,

VOL. III,

H

Now, the *Soltán* had no sooner settled his Affairs at *Jerusalem*, than he resumed the Siege of *Tyre*, designing the *Egyptian* Fleet should block it up and annoy it by Sea, while he did the same by Land. But the *Syrian* Fleet going out against the *Egyptian*, surprized and defeated them, and wholly put them by their intended Service; which being known in the *Soltán's* Camp, it checked his Spirits: and in consideration of this Disappointment, and that the Rigours of the Winter drew near, he broke up the Siege.

Year of the  
Hej. 584.

THE next Year, he took the Field again, and besieged *Kawkeb*, before which he had, not long since, suffered a blemish upon his Honour: for the besieged falling out in the night, killed *Seiso'ddin* his General, and carried off the Arms and Colours. Upon this account it was that he besieged them now in person, with a choice Body of Troops, but he did not prove strong enough; and therefore quitted his hold of it for the present. He went to *Damastus*, but made a trifling stay there, of a very few days, receiving Intelligence that the *Franks* had a design upon *Hubeil*; at which he took the Alarm, called in his Army, and was just at this time reinforced by a Power from *Affyria*, and by others from other parts, all engaged in the prosecution of the HOLY WAR.

He then led on his united Forces against the Territories of the *Syrian Tripoly*, to make an experiment of the Enemy's Courage and Skill; whereby he acquired a no mean Booty of Arms and other Valuables. Just about this time it was that our Author presented his History of the HOLY WAR, and Reduction of *Jerusalem* to the *Soltán*, who was so taken therewith, that he would



would not hear of his Historian's return to *Mosul*, again; and he having a fund of veneration for his Hero, this Detention was not very ungrateful to him. Most of what he has said hitherto, he had upon information of Eye-witnesses, and People of the greatest Sincerity: what remains, on the contrary, he was, for the most part, an Eye-witness of himself.

THE *Sultan* then moved in great order, and penetrated the Enemy's Frontiers, making his way towards the Sea-side, and reduced *Shiblab*, and some other places with little or no trouble. *Laodicea* also, he took by a furious Assault. *Laodicea* was in those days a fair City, famous for her Harbour and Trade, and had two strong Castles, which stood upon Eminencies at a small distance from each other. The City was carried the very first day, and the two Castles upon the second, the Inhabitants and Garrison being allowed their own Terms. Then, with wonderful Celerity and Execution he over-ran the rest of this maritime Province, like a rapid Torrent overpowering many strong, and well-defended, and, as then thought, impregnable Places, which struck others with such a terror, that they voluntarily surrendered. After a very short intermission, *Safa* and *Kawkeb* fell a Prey to his victorious Arms: and thus did he waste the maritime and inner parts of the *Antiachian Syria*; but behaving, however, with great Moderation and Humanity upon most occasions, the Vanquished having little to complain of but the partiality of Fortune, and the fickle chance of War.

THE next Month, he laid siege to a strong *Year of the* Place, called by our Author *Shakf*, which was *Hej. 585.* betrayed by its Governour, who attended on

the *Soltán* for that purpose, and swore Fealty to him, on condition that he and his Family should be handsomly taken care of. Towards the latter end of this month, news came that *Sharobek* had surrendered, having held out a twelve-month's close siege; and suffered Distresses of all sorts.

THE *Soltán* had proposed to the captive King of *Jerusalem*, That if he would command *Askalon* to surrender, he should be restored to his liberty. The King thought well of it, and the place obeyed his Commands; and he had his liberty restored to him, under this restriction, that he should hold himself as dependant on the *Soltán*, and never more unsheath his Sword against him. The King directed his steps towards *Tyre*, where the Governour at first denied him entrance: this Gentleman, a Marquis, as our Author ranks him, was a strenuous Asserter of the *Christian* Faith, and insisted that he held the City in behalf of the Kings beyond sea. However, the King and he came to a mutual understanding at last; and the former, in violation of his Homage to the *Soltán*, joined Forces and Counsels with the latter, to infest the *Moslems*.

IN consequence of this Conjunction, they made a sudden Irruption into the Territory of *Sidon*; but were briskly repulsed with great loss, many of them falling in battle, and many of them being pushed into a River, which interrupted their retreat. Notwithstanding this, they in a few days made a second attempt to surprize the *Moslems* with somewhat better Success, killing 180 of them; but these were mere Skirmishes.

BUT how slight soever they were, they roused up the *Soltán* to a great pitch of Indignation,

tion, and desire of Revenge; but the present Juncture did not favour his Inclinations, and therefore he went to take a survey of the important City of *Ptolemais*. In the mean time, the *Franks* losing no opportunity of annoying the *Moslems*, the *Soltân* and King of *Jerusalem* met in the Field by insensible degrees; but the very little honour that accrued to either side in this Action, fell to the *Soltân's* lot, who lost but six Men, while the King and his Ally lost ten.

WHILE this flying Warfare was in agitation, the Lord or Governour of *Shakys* gave the *Soltân* some room to suspect, he was acting a politick part, quite contrary to the Faith he had plighted to him; wherefore, after mature deliberation, he was clapped up in a Castle in his Neighbourhood. Soon after came advice, that the *Franks* were on their march towards *Ptolemais*, and that a Party of them had actually had a brush with the *Soltân's* People at *Alexandretta*, and had taken up their Quarters there. In fact, the *Franks* did march to *Ptolemais*, and besieged it, with the *Soltân* at their heels, who thought to have protected the Place, and driven them off. Fierce and obstinate Battles were fought under the Walls by the contending Parties; but the *Franks* had, upon the matter, continually the worst of it. At intervals, however, they would speak with each other, and at length grew to be very familiar together. At a meeting of some belonging to both Armies, it was proposed that two Boys of each side should try the Event of a Battle: this was mutually agreed on, and one of the *Moslemite* Boys overcame one of the *Christian*, and took him Captive fairly; which

being allowed by the *Franks*, the poor Captive was ransomed for two gold Crowns. This our Author reckons a happy omen, it being the fore-runner of a very notable Action.

For, a few days after this, the *Franks* drew out of their Camp, one and all, in battle-array, with the King of *Jerusalem* in their Center, preceded by the Gospel, covered with a silk Pall, the four Corners of it supported by as many Men. The *Soltán*, who always encamped in order of Battle, took the Alarm very regularly, and marshalled his Force with great pomp and form. Both sides advanced to the Charge, and the *Franks* fell on with such fury, that at almost the first of the on-set, they broke thro' the *Mesopotamians*, routed them utterly, pursued them hotly, slew a multitude of them, and utterly dispersed them; so that few of them, except the Chiefs, rejoined the *Soltán* for one while. But those who stood their ground with the *Soltán*, amply retrieved the loss and dishonour of the *Mesopotamians*; they sustained but little damage, and missed but one hundred and fifty one of their number, at the same time that they slew seven thousand of the *Franks*. The greatest Misfortune the *Moslems* suffered upon this occasion, was owing to their Slaves, who looked to their Tents and Baggage; for thinking, by what they saw of the Fight, that their Masters were undone, and had deserted them, they expected every minute to see the *Franks* in the Camp to plunder it; and therefore to be before-hand with them, they fell to the same work themselves, and made off with a Booty of immense Value: but by the Vigilance and Prudence of the *Soltán*, most was brought back again, and very equitably re-stored

stored to the right Owners, under his inspection. The *Christians*, after this, could pretend to little more, than to act on the defensive. The *Soltán*, on the other hand, having dispatched his troublesome business of distributing to every one his own, drew off to a small distance, to be out of the smell of the Carcases. This done, he called his Chiefs about him, and bespoke them to this effect. *In the name of God, to whom be Praise and Blessing on the Prophet of God. Know, ye, That this Enemy of God's and ours, hath entered into this our Country, and trod under the Land of Islam. But now it is the kind will of Heaven, that the Rays of Victory shine out upon us. I have little to add, but that we must endeavour with our utmost to root them out: for so are we enjoined by God. Ye know we expect no farther recruit, than Al-malec Al-adel will ere long bring with him. But if we forbear till the Sea, now shut up, is opened to them, they will be strengthened with vast Succours. The sum and substance of my opinion is, that we fight their Army again. Let me hear your minds.* The result, however, was, that they should not fight yet; but refresh their harrassed Troops, who had been full fifty Days under Arms: and moreover, wait the arrival of the *Soltán's* Brother *Al-malec Al-adel*.

Soon after there came news, by the way of *Aleppo*, that the King of the *Germans*, as our Historian stiles him, was in full march for *Palestine*, by the way of *Constantinople*, at the head of 200,000, said some, 260,000, according to others. This gave an alarm indeed, and made the *Soltán* bestir himself to some purpose. He mustered his whole Strength, sent the terrible news to his Friends and Allies

in the common Cause; and particularly to the *Khalif* at *Baghdad*, and instantly ordered a mighty Fleet to be fitted out in *Egypt*, and to be stoutly manned, as well as loaded and furnished with Provision, Ammunition, and every thing the City of *Ptolemais* wanted, or could possibly want. Nothing was left undone to qualify the Place for an obstinate Siege; nor must we omit, that the *Khalif* of *Baghdad* sent a large quantity of *Naphta*, with Fire-workers and Pyrobolists to prepare and throw it; an Ingredient and Artists, in those days, of prime use to a beleagued Place.

On the other hand, the *Franks* lay all this while incamped before the City, and had prepared three vast wooden Towers, strongly clamped and fortified with Iron, with substantial Plat-Forms for the Battering-Engines, and Wheels to run them upon. In fine, our Author compares them to Hills for height, and adds, that, as the report went, they might, each of them, contain about 500 Men. The sight of these put the *Soltán*, and all that beheld them, into unspeakable pain for the City. At last, he called together the most expert of the Fire-workers and Pyrobolists, and promised a great Reward to the Man, who should burn these Machines. A young Man of *Damascus*, a Blacksmith by Trade, undertook the work, if he might be thrown into the Town, and supplied with the things he should want. All this was granted and made good, and he boiled up his Composition, of which *Naphta* (called by our Fire-workers *Oil of Petrol*) seems to have been a principal Ingredient, in Copper-Pots, till all was red hot. He then took one of them and threw it at one of the Towers; and it no  
sooner

sooner reached the Mark than it had its effect, and the Tower blazed up like a burning Mountain, says our Author, whereupon loud Shouts of Thanksgiving were sent up to Heaven. In the midst of these excessive Acclamations, the second Pot was thrown, and the second Tower was instantly in Flames; and presently after, the third Pot was sent, and the third Tower perished in like manner. Upon the very extraordinary Success of this Project, there was an Inundation of Joy not to be expressed among the *Moslems*, while the *Franks* were overwhelmed with Disappointment. Now nothing would do but they must be immediately insulted in their Camp, and dared to shew their Heads out of their Retrenchments; but they were too wise to accept the Challenge.

Now after this, the *Sultan* had very numerous Accessions to his Army from all Parts, from day to day. At length the *Egyptian* Fleet appeared on the Coast. The *Franks* ordered theirs out against them, and a Sea-fight ensued. Mean while they were not idle Spectators on the Shore; anxious on each side for the event of their Fellows engaged at Sea, they drew out to combat each other on Shore: desperate Sallies were made from the City, and as violent Efforts were made towards the Port by the *Franks*, each meaning to encourage and succour their Fellows, and as much as in them lay to molest their Adversaries; while the Gros of the Armies furiously engaged, so that at once, it may be said, three Battels were fought at one and the same time: but according to our Author, the *Moslems* were in all this victorious.

From time to time there came frequent and well-confirmed Advice of the Transactions, Progress,

gress, and State of the *German Army*. And when the *Soltān* heard they were hovering upon his Borders, he deemed it high time to repel the Invasion. The *German Army* had buried their King on their way, says our Author, and were dwindled away in their Numbers surprisingly, having in their tedious and vast March buried great Multitudes who were famished to Death, or quite exhausted by their Fatigue and Wants; they had been driven to the necessity of molting down their Armour and Accoutrements, which they were no longer able to bear, and to make away with every thing that could supply their Distresses, or was grown too burthenfome for their feeble Bodies to be cumbered with. At all these Disadvantages did the *Soltān* take them, when they had reached the Territory of *Antioch*, calling the Battel that was fought with them; the Battel of *Aladit*, which lasted from Noon to Even, their Dead covering the Surface of a Parasang, while the *Soltān* lost but ten Men. Our Author tells us that endeavouring to number the Slain, he perceived two of them to be Women, and thence takes occasion to observe, that four Women were seen to act a very gallant part in this doleful Day, two of whom were made Captives; but few else were spared, the *Soltān* having ordered that no quarter should be given. And when the commanding Officer in *Antioch*, beheld how sorely it went against the new-comers, he sallied out upon their Camp, and rifed it of the Women, the Baggage, not leaving the very Meat in the Pots behind him. The Slain lay in five Divisions; and our Author, by those that were counted, thinks they did not quite amount to eight thousand. This Battel dejected the *Germans* to that lowness of Spirit, that



that they sued for Peace: but the great Count *Henry* arriving on the Coast with a numerous Fleet, full fraught with all manner of Necessaries for them, they revived again, and all at once were for falling on the victorious Army by Night; but the *Soltán* drew off to Mount *Kerub*, in the Neighbourhood of *Ptolemais*, to entice them to follow him, that so he might take them at better advantage. In the interim, means were contrived to manage a Correspondence, by the help of Pidgeons, Divers, and small Vessels, whence he understood all he desired to know of the Posture and Condition of the Enemy.

BUT while the rest of the *Christian* Potentates threatened the *Soltán* to reduce his exorbitant Grandeur, our Historian informs us, the *Greek* Emperor at *Constantinople* was currying favour with him. Frequent Embassies and Letters passed between them. One of the *Greek* Emperor's Letters to the *Soltán* we find in our Historian, which being somewhat extraordinary in its kind, was conceived in these Terms; *Isacius King, Believer in the God Messiah, crowned of God, Victorious, always August, most potent and invincible Emperor, Autocrator of the Greeks, Angel: to the high-born Salah'addin, Soltán of Egypt, Love and Friendship. Your Eminency's Letter is come to my Majesty; we have read it, and thence perceive our Ambassador is dead. We are sorry he has ended his Days in a strange Land; and that, before he had ended his Negotiation with your Eminency. It now beboves your Eminency to send an Ambassador to my Majesty, who may bring with him the Body of the deceased and all that belonged to him, that we may dispose of the same to his Children and Relations. It is likely that your Eminency has been misinformed of my*  
Transf-

*Transactions with the Germans who have crossed my Dominions; and it is no wonder, seeing that Enemies are so ready to frame Lyes to serve their own turns. But would you know the Truth; they have suffered much more from my Subjects than my Subjects have from them. Their Money is wasted, their Men and Cattle are mauldered away, partly by Famine and partly by Violence. It was with great difficulty they got clear of my Dominions; so hard did my People press upon them; whereby they are so weakened, that they will scarce be able to reach your Territory; but if they do, they will be so exhausted of their Strength, that they will be of little profit to their own Nation, or damage to your Eminency. But it is unkind in you to be so forgetful of our Alliance, as never to transmit your Designs and Counsels hither. It is very plain to my Majesty that I have gained nothing by your Friendship, but the hatred of all the Franks. Such was the Greek Emperor of those Days, and so slightly did he think of the Catholic Interest.*

To dwell on the several Particulars of the War which about this time blazes out on all sides to its height, is not our present purpose, nor can it suit with the Brevity that will be here expected. Let it suffice, that it was conducted and maintained on both sides with the hottest Zeal and Enthusiasm; that neither would allow the other time to breathe; and that *Ptolemais* was the Scene of Action, and the Prize immediately contended for. Much was done to reduce it both by Land and Sea on the one hand, and as much to rescue, and defend, and relieve it on the other. Vast Machines were at several times erected with immense expence and incredible labour, and advanced to the Town to batter and shake it to pieces; but with as great ease, as often

often reduced to Ashes by the Skill and Address of the Fireworkers and Pyrobolists within. Our Historian taxes the Governour or Lord of *Tyre*, with being the Incendiary of these dreadful doings, and of those that follow, by stirring up the Kings of *Christendom* with the sight of a Picture he sent over Sea, which represented the *Holy Sepulchre* with a *Moslem* Horseman prancing over it, while his Horse staled on it. This Representation, says he, was handed about among them beyond Sea, and the Priests went about with it in mournful penitential Processions, inflaming the Minds of all that saw it.

THE Armies breathed a while, during the *year of the* depth of the Winter Season; and the Spring *Hej. 587.* drawing on, each side prepared for Action. Now the King of *France* arrived, with six Ships, laden with Horses and other Necessaries; he, says our Author, was considered as the chief of the *Christian* Powers, and it was reported that the supreme Command was to be lodged in him; and it used to be threatened what he would do when he came. He had a white Falcon, a great Favourite, which just after his arrival, took a flight, and instead of returning to his Master, alighted on the Walls of *Ptolemais*, and was taken by the besieged, who refused a thousand Crowns of Gold for his Ransom, and sent him a present to the *Soltán*. This was a very comfortable Omen.

THEN comes the King of *England* \* into these Parts; he, says our Historian, was deemed inferior in Dignity to the former, but was much more considered for his warlike Abilities and Wealth, being an extraordinary Warrior, and Master of much Treasure. But he, for his part, thought

\* Richard I. surnamed *Cœur de Lion*.

thought *Cyprus* worth the conquering, and therefore resolved to reduce that in the first place. But much about this time a Misfortune befel the *English* Nation; they lost five Ships and a Pinnace, with Recruits and Supplies, which were taken by the *Moslems*.

To return to the Siege, it went on with the former vigour, and the besieged began to be sadly distressed; and so intent were the *Franks* upon storming the place, that rather than not fill up the Ditches and Moats that went round it, they threw in their dead Carcasses of all sorts, not excepting the Men that either died or fell by the Sword, or were judged to be incurably wounded. The besieged on the other hand, ventured, and fought, and laboured hard to rid themselves of this Incumbrance and Infection by cutting up the dead Bodies, and carrying them off, and throwing them into the Sea. But so terrible, and so eternal a Duty, made their Hearts fail and their Spirits flag; which the *Soltán* understanding, did his utmost, not only to cheer them up, but actually to procure them some respite. Night and Day did he assault and molest the *Franks* in their Camp, and the harder they pressed upon the Town, the harder did he press upon them: insomuch that the *Franks* would have come to a Parley; but the *Soltán* disdainfully rejected it, saying, *If they would have any thing with us, it is their business to come and ask it; we want nothing of them.*

THUS went Matters on between them, till the King of *England* landed from his Conquest of *Cyprus*. He came, says our Historian, with a magnificent and terrible Parade, conducting twenty-five Ships of War, full of Men, Arms, Ammunition and Machines. The *Franks* set no bounds

bounds to their Joy at his arrival, which they shewed by all the Demonstrations usual at public Festivities. Their Kings, says he, had frequently threatned us with him, and by Deserters we were told they put off their last push upon *Ptolemais* till he should arrive, he being sage in Counsel, and indefatigable and daring in Action. The *Moslems* now were almost dead-hearted, all but the *Soltân*; he put his usual confidence in God.

THREE days after the King of *England's* arrival, he fought a large Ship with six hundred and fifty fighting Men in her. She had been fitted out and laden with Ammunition and Provision at *Berytus*, by the *Soltân's* order, and was bound for *Ptolemais*, where she was to force her entrance, and supply the Town. But the King of *England* hemmed her round with forty Sail, and plyed her so warmly, that the Commander perceiving himself on the point of being taken, sunk her of his own accord, and all that was in her perished; but not without the loss of one of the King's largest Ships, which was burned, and all that was in her perished also.

VERY extraordinary efforts were now made to reduce the place; particularly a Machine was built, which towered above the Walls of the City, and was, as it was thought, invincibly fortified with Iron and Lead, and Brass, and advanced within five or six Cubits of the Town; whereat they within immediately talked of capitulating: but Night and Day plying it with their fiery Compositions, their perseverance had its desired effect, the Flames took this Machine also, reduced it to Ashes, and put new Life into them, but rather sharpened than blunted the Edge of the Siege.

THE

THE *Soltán* had ordered the besieged, to beat their Kettle-Drums as often as they were hard put to it in an Assault. This Signal they made now, which the *Soltán* hearing, rushed down upon the *Christian* Camp with great Execution and a general Plunder. This gave the *Franks* a diversion, and drew them from off the Town to fight the *Soltán*, who stood his ground and they fought, till the sultry Heat of the Noon-day Sun made each side give over.

UPON the *Monday* afterwards, the City Drums were heard again, with which the *Soltán* corresponded as before. The Assault upon the Town was now more violent than ever, the *Franks* being confident the *Soltán* would not dare a second Attempt upon their Camp, but they were mistaken, he broke in and ransacked it a second time. This was a second Diversion, and changed the Scene of Action again, which was the most fierce and obstinate that had ever yet been fought, the *Moslems* never offering to give over, till they saw a Herald appear on the other side, to desire a safe Conduct to the *Soltán*. He waited first on the *Soltán's* Brother, *Al-malec-Al-adel*, and was thence conducted to the *Soltán* himself, to whom he declared, that the King of *England* desired a Conference with him. To this the *Soltán* answered without the least hesitation: *Kings never meet to discourse together till Peace is ratified between them. It would look unseemly in them to contend in the Field after a friendly Conference. If that be his desire, the Articles of Peace must be first agreed on. We must also be provided with an honest and faithful Interpreter between us, that we may understand each other. When all this is done, we will meet and talk together, in God's name.*

THIS

THIS Tender of Peace did not retard the War, and the very next *Sunday* the Armies fought again with no great loss of Blood indeed, but by degrees the War grew as hot as ever between them. While the Armies were disputing, as it were, negligently in slight Skirmishes, it fared harder and harder with the besieged, who complained to the *Soltân* that the Siege was become intolerable since the King of *England's* landing: that indeed the King of *France* had been wounded, but it had turned rather to their loss than advantage, having served only to exasperate the Besiegers, and make them fiercer, more intrepid, and more indefatigable than before. This was not the only Misfortune that befel the *Franks* about the same time. The Marquis, Lord of *Tyre*, left the Camp in a disgust, two of the Queen of *Sicily's* \* Servants deserted; but worst of all, the King of *England* was taken with a violent Indisposition.

AT the same time that the *Christian* Camp laboured under these Disadvantages, the *Soltân* grew stronger and stronger, by the accession of some powerful Allies. A report went, that the King of *England* had been highly blamed by the other Princes before *Ptolemais*, for the step he had taken towards a Treaty with the *Soltân*, as detrimental and dishonourable to the *Christian* Name and Interest. But if that is true, we are told he disregarded whatever they said upon that Affair by maintaining a Correspondence with *Al-malec Al-adel*, who informed his Brother, the *Soltân*, of all that passed between them. At last it was agreed that *Al-malec Al-adel* should meet the King of *England* in the Plain; but the King

\* The King of *England's* Sister, who was present at the Siege.

N° XIV. 1731.

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being

being confined by his Disorder, so that he could not keep the Appointment, sent to excuse himself to the following effect: *Do not think I put off our meeting for what the vulgar Report says. The Reins are delivered into my Hands, and I am subject to no control: but I am very sick and cannot stir out. It being the custom for Kings to make each other Presents when they treat together, I have such a one for the Soltân as will please him, and I hope he will accept of it; but it consists of rare Birds of Prey from beyond Sea, that are very sickly and in ill case, so that it would not be amiss if you sent us some Poultry to feed them with, that they may be in a condition to be presented to the Soltân.* *Al-malec Al-adel* turned this to ridicule. *What,* says he, *the King is sick himself, and wants some Chickens for his own use, and would come over us with that fetch.* Then turning the discourse, *Go to,* says he, *to the Ambassador, let us hear what you have to offer, you are the Suitors, not we.* And thus this Embassy or Message broke off.

BUT all these advances towards Peace were of no manner of ease to *Ptolemis*; their Walls were continually battered with fearful ruin, and they themselves sunk under the immense burthen of their ceaseless Duty; being constantly employed by the Besiegers, who were numerous and fresh, relieving each other by turns. It was come to that pass with them now, that they were rather stormed than besieged, the Enemy making their utmost efforts to possess themselves of the Breaches they had made, and pour into the Town. This, when it was carried to the *Soltân's* ears, by the urgent Beat of the City-Drums, he instantly thundered down upon the *Christian* Camp, and it may be truly said, that a dreadful conflict



conflict ensued; the *Soltân* every now and then, casting a sorrowful Look upon the distressed *Ptolemais*, roused up the Spirits of his Army to the most obstinate pitch of Intrepidity, and the more eager he beheld the *Christians* on the besieged, the more and more did burn to relieve them.

THE next Morning, again, by Day-break, the *Soltân* renewed his efforts; for the besieged had contrived to let him know, the day before, that it was impossible for them to hold out any longer if he did not something very notable in their behalf. This news pierced the very Hearts of all true *Moslems*; for *Ptolemais* was the grand Magazine of *Phœnicia*, *Palestine*, *Syria*, *Egypt*, in short of the whole *Islamitic* Empire; not to speak of the very great Personages and Commanders within its Walls. The *Soltân* himself was affected almost to death, with the prospect of this immense Loss: but still he trusted he had God to Friend; and therefore resolved upon a desperate course. Accordingly he did all that Man could do; but this day his Army acted not up to his wishes, and he fell short of his purpose. The *Franks*, on the contrary, were fired with such a Zeal, that every one acted as if the fate of the day had depended on his single Arm. Two instances of this we find in our Author. A *Frank* stood upon the Walls or Retrenchments of their Camp, and pelted the *Moslems* with Stones that were handed to him; and although he was struck above fifty times with Darts and Stones, he never stirred, till a Fire-pot was thrown at him, and burnt him. A Woman also was found within the Camp, a lovely Person to look at, clad in Green, and being armed with Bow and Arrow, dealt destruction about her

her, with prodigious dexterity; nor desisted till she fell by the Hands of Numbers that surrounded her. Her Bow was presented to the *Soltán*, who was quite astonished at the story of it.

THE City was now at her last gasp, the *Franks* had with incredible difficulty possessed themselves of what we may call the Out-works, and the besieged but struggled for Life. Their Governour therefore went out to the King of *France* to treat for their Lives; remonstrating that the *Moslems* had always granted terms to the *Franks*, when asked, and had religiously adhered to them. The King answered, That the Princes they had overcome, and they themselves, were his Slaves and Vassals, and that he would consult what was to be done. The Governour then plucked up his Spirits and replied: *You shall cut off the last Man of us ere we will surrender to you, and not one of us will fall but with the death of fifty of your Chiefs; and so went away.*

THE *Soltán* had due notice of this Transaction, and determined thereupon as became him; but his Army was quite tired out and jaded. So that, in good time it was, that three Ambassadors came out from the King of *England* to demand Refreshments, *Fruit and Snow*; with Assurances, that the Grand-Master of the *Knights Hospitallers*, would come out of the Camp the next day, with Conditions of Peace. These were honourably dismissed with what they wanted. The same day, however, there was an Impression made upon the *Christian* Camp, a bold Attempt, and well conducted, but of no importance. The same day also the *Soltán* was recruited by a fresh Army that joined him.

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As the *Franks* held the Town in close confinement, so now they themselves were hemmed round by the *Soltân*; and upon the tenth of this same Month they were observed to fall off somewhat from the usual vigour of their Assaults. The *Moslems* stood to their Arms, all night expecting the besieged would make a desperate effort to evacuate the place by force, while they favoured them in the attempt. Thus it had been concerted, but this Project was frustrated by the extraordinary precaution and vigilance of the *Franks*, who had received intelligence of it by some Deserters. The next day three Ambassadors or Commissioners came out to treat with *Al-malec Al-adel*; but nothing was done, and the *Moslems* stood to their Arms as before.

THE next day the *Franks* gave themselves such Motions, that it was thought their design was to fall upon the *Moslem* Army; but instead of that, about forty of them advanced, and calling out to some of the *Mamlûks*, asked for *Adl-Al-Zebdân*, the Governour of *Sidon* and the *Soltân's* Freedman. He stepped out to them, and some discourse they had concerning the Garrison of *Ptolemais*; but their Demands and Pretensions were so exorbitant, that there was no hearkning to them.

THE next day, came Letters from the Town to this effect: *We have entered into a solemn Engagement to hold out to the last Man. The City we will not deliver up alive. Do you contrive to divert the Enemy; and give us as much respite as you can that way. Far be it from you to truckle to this Enemy, or bespeak them fair. As for us, our Fate is determined.* Such was their then Resolution, and they acted in strict conformity there-

to, to ward off the *Franks*, while the *Soltán's* Army was again recruited by fresh Numbers.

NEVERTHELESS the *Franks* still refused the Garrison quarter, upon any other Conditions, than a general exchange of Prisoners on the *Soltán's* part, and full Restitution of the Maritime Territory he had taken from them. The City and all that was in it was offered on the other side, provided the Garrison and Inhabitants were secured in their Lives; but this was rejected; and tho' the very *Cross of the Crucifixion* was also thrown into the Scale, it would not do: such was their Arrogance and Cruelty, according to our Historian.

A few days afterwards, a Diver came with Letters from the besieged to the *Soltán*, to this purpose. *All is in ruin with us, and the Garrison, considering that their Lives must be cut short, and every thing belonging to them become a prey, if they are carried by force, have stipulated to surrender the Town and the Fleet, and all their warlike Stores; moreover, to pay 200,000 Crowns of Gold; release fifteen hundred Prisoners of obscure name, and one hundred others of principal note, whom the Enemy is to nominate and make choice of: and furthermore, to deliver up the Cross of the Crucifixion; provided we may march out alive with our Goods and Wives and Children. To the Marquis, Lord of Tyre, now returned to the Camp, and reconciled, they have also agreed to pay 10,000 Crowns of Gold, and 4000 to his Men, in consideration that he has acted as Mediator between us.*

THE *Soltán* could not bear the perusal of these Stipulations, and in haste summoned his Counsel to demand their advice, and the result was,

was, That the same Diver who had brought these Dispatches should return from whence he came, with an answer that the *Soltán* did by no means approve of their Articles. But while all were in a deep muse upon this Affair, they saw the Ensigns of the *Christian* Powers advanced on high, and planted upon the Tower of the great Church, upon the Castle, upon the Bulwark of the *Templars*, and upon the Castle of *Elephants*. The loud Shouts of the *Franks* at the same time, added to the general Consternation the *Moslems* were in at the shocking sight; every one of whom grieved in proportion to the liveliness of his Faith. Even the Inhabitants who were penned up in a corner of the City, wondered how they were able to support the ignominy of the day. The *Soltán* was smitten in the most sensible part, and gave himself up to Tears, regardless of what was next to be thought of. Wherefore, as in our former Number, we left the King of *Jerusalem* under an eclipse of his Glory, we will do the same now by the *Soltán*. Much more we have to say from this Historian, which the Curious would be glad to know; and we shall endeavour to gratify them in our next Number, by giving them all that remains, which we perceive we cannot conveniently do here.

## ARTICLE VI.

Histoire de l'Isle *Espagnole*, ou de *S. Domingue*. Ecrite particulièrement sur des Memoires Manuscrits du P. *Jean-Baptiste le Pers*, Jesuite, Missionnaire à *Saint Domingue*, &c sur le Pieces Originales, qui se conservent au dépôt de

la Marine. Par le P. *Pierre-Francois-Xavier de Charlevoix*, de la Compagnie de Jesus, &c.

That is,

*The History of the Island of Hispaniola, or of San Domingo, compiled chiefly from the Manuscript Memoirs of Father Le Pers, Jesuit and Missionary in S. Domingo; and from the authentic Records of the Navy-Office. By Father Peter-Francis-Xavier de Charlevoix, Jesuit. Paris 1730. Two Volumes, Quarto.*

**T**HIS most curious History of *Hispaniola* or the Island of *San Domingo*, has been composed, (as the Author suggests in his Preface) from the Memoirs of a Missionary of great note, who lived five and twenty Years in that Island, and from the original Pieces that are lodged in the Archives of the *French Navy*. These Helps the Author has taken care to improve by digesting his Materials into such order, and using, throughout the whole Work, so clear and easy a Style, that his Performance cannot fail being very well liked by all those who have any relish for History; the more because, besides a most minute and diverting Account of *Hispaniola*, it contains all the most remarkable Events that happened at the Discovery of the New World; and shews by what means, and degrees, the *Spaniards* came to found an Empire in *America*; as widely extended, and no less opulent than that of the ancient *Cæsars*. The whole Work is divided into two Volumes; and

as they contain a great variety of very entertaining Incidents ; we shall give a distinct account of the first in this Journal, and of the second in our next.

IN the first Chapter of the first Book, our Author gives an account of the various Names the Island of *St. Domingo* has born, and their Origin ; of its Situation and Extent, with several Observations touching its Coasts ; of its Climate, Soil, Product, Lakes, Rivers, Animals, Diseases, &c. We are told by some Writers, that the number of the Inhabitants of this Island, when first discovered, amounted to three Millions ; but others reduce that number to one Million. Our Author is of opinion, that their number is too much increased by the former, and lessened by the latter. As to their Character, he tells us, that they were the most simple, good-natured, and humane Race of People that could possibly be ; without Spleen, Malice, Envy, and almost without Passions, more like Children than Men. They were indolent to the highest degree ; neither had they, nor cared they to have any Knowledge. Our Author, in describing the Products of the Island, observes that it was well stocked with Tobacco (in their Language, *Cobiba*) when the Europeans first discovered it, and that the Inhabitants called the Instrument they smoked with, *Tabaco* ; from whence he derives the name we now generally give to that Plant. From the Island of *Hispaniola* was first brought into Europe that foul and cruel Distemper, which is now become too common. It raged there to such a degree, says our Author, that the *Castilians* no sooner appeared on the Coast, but they were infected with it ; and being on their return to *Spain*, sent to  
Naples,

*Naples*, where the *French* and *Spaniards* were at War, they communicated it to the *Neapolitan Women*, by whom it was soon carried into the *French Camp*, where it made a great havock. The *Italians* surprized to see such a loathsome Distemper take rise all on a sudden in the heart of their Country, charged those with it, on whom it most exerted its Poison, or rather whom they most abhorred; and called it *The French Disease*. On the other hand the, *French* ascribed it partly to the *Neapolitan Women*, who had communicated to them this, among their other Favours, and partly to the Air of the Country, calling it the *Neapolitan Distemper*.

THE Form of Government established in *Hispaniola*, was Monarchical and Absolute; their Lives, Fortunes, and even their Religion was entirely dependant on the Will of their Sovereign, who was very far from abusing such an ample and uncontrolled Power to the Oppression of his Subjects. They had but very few Laws, and those no ways severe; Theft was the only Crime they punished with Severity, looking upon it as the most heinous Offence a Man could be guilty of. Hence whosoever was convicted of Robbery was infallibly impaled without the least regard to his Birth, Character, Employments, &c. nay no one was so much as allowed to intercede for him, or speak one word in his behalf.

THE whole Island was divided into several Principalities, which were hereditary; but if the Prince died without Issue, his Sister's Children were called in preferably to those of his Brother's. The reason of this Custom was, that they were thereby more sure to have the Throne filled



filled by one of the deceased Prince's Blood. The same reason, methinks, ought to have induced them to prefer the Children of the Sisters to the Prince's own Issue.

As to their Religion; they worshipped Idols under the shape of Toads, Tortoises, Adders, &c. Of the many religious Ceremonies, that were probably in use among them, one only has been transmitted to us, which was a solemn Procession in honour of their Gods, after which they presented themselves before them in order to obtain the Favours they desired. Their chief care on this occasion was to appear before their supposed Divinities with a clean Heart, without which they were persuaded all their Prayers, Offerings, and Processions would be of no avail. In order therefore to obtain this Purity, which was so acceptable to the Gods, they used, by thrusting a Stick down their Throats, to bring up whatever they had in their Stomach; and this was all the cleanness of Heart their Gods required of them.

OUR Author after describing the state of this Island before, and at the time of its Discovery by the *Europeans*, proceeds to give an account both of the manner how it was discovered, and the Persons who discovered it; but first tells us, that some time before the *Spaniards* appeared on that Coast, the Inhabitants had been in expectation of a Foreign Nation, that was to come and drive out the Natives, as they had been forewarned by their Gods. The Prediction, (which is unanimously averred by all the Writers of that time) was this, *viz.* that in a short time Foreigners were to land in the Island with Hair on their Chins, and clothed from head to foot; that they  
would

would dash their *Zemes* or Gods, to pieces, and quite abolish their Worship; that these formidable Warriors would appear with long Iron Weapons hanging at their Belts; which, managed by them, could cleave a Man at one blow; and that all the ancient Inhabitants were to be driven out of the Island. This is what the Inhabitants told *Cristoforo Colombo* on his first arrival; and the Prediction was so well known throughout the whole Island, that the Natives talked of nothing else, and had even composed an Hymn on this Subject, which they used to sing on some of their penitential Days.

The first Discoverer of this Island was the celebrated *Cristoforo Colombo*, a *Genoese* Pilot, whom many will have to have been a Native of *Savona*, some to have been born at *Cugurco*, a small Borough of the same Sea-coast, and others at *Nervi*. Some Writers tell us, that he was a Native of *Genoa* itself, and of a very mean Extraction, having been, in his Youth, a Carder of Wooll. Others maintain, that he was originally of *Piacenza*, and descended of the noble Family *de Peleştrello*. But these, very likely, have confounded this Name, with the Name of *Donna Philippa Muniz de Perestrello*, his first Wife, who was Daughter to the *Portuguese* Governour of *Porto Santo*. *Fernando Colombo*, who wrote the Life of *Cristoforo*, his Father, (tho' not with that exactness, which might have been expected from a Man of his Parts) tells us that their Family came originally from *Piacenza*, and mentions one *Colombo*, a famous Privateer, who, being in the Service of the Republick of *Genoa*, took four *Venetian* Gallies. He quotes for this the Fragment of a Letter, wrote by his Father to a Lady belonging to the Court,

Court of Spain, wherein he says: *I am not the first Admiral of my Family; but they may give me what Title they please; David was a Shepherd before he was King, and I serve the same God, who raised him to the Throne.* But our Colombo has no need to borrow any lustre from his Ancestors; it being perhaps more glorious, that a Carder of Wooll, than a Man of distinction, should have raised his Family so high as to match into the Family of his Sovereign, and lose itself fifty Years after his Death, in the Royal Family of Portugal.

WHAT chiefly put him upon the discovery of a new World, was the figure of the *Terra-queous* Globe and a passage he had read in *Plato*, wherein that Philosopher after speaking of his Island *Atlanti*:\* adds; that beyond this great Island there are several other little ones, and near them a Continent, larger than *Europe* and *Asia* put together, and next the main Sea.

OUR Author, in order to prove that the Ancients had some notion of the Parts of the World which have been since discovered, relate, from *Theopilus De Serraris*, that, in the 356th Year of Rome, a *Cartaginian* Ship having set out with no other design than to make new discoveries, and steering her Course between the South and the West, landed at last at an abandoned Island, which was very spacious, fertile, watered with a great many Rivers, &c. that some of the Adventurers, allured by the Mildness of the Climate, and other enticements, remained there; and that others returned to *Cartage* to give an Account of their

\* *The Islands Atlantides are eloquently described by Horace, Epod. 16.*

their new discoveries to the Senate, which thought fit to bury this Adventure in perpetual oblivion; and therefore caused all those, who returned home, to be privately put to death, and left the others in the Island without any means of coming back to divulge it.

Our Author observes here by the bye, that those very *Spaniards*, who had looked upon the existence of the fourth part of the World as a meer chimæra, no sooner heard of its being discovered, but they laid claim to it as belonging to their Sovereigns by incontestible right; insomuch, that *Oviedo* boldly asserts, that the *Caribbee* Islands are the famous *Hesperides* of the Ancients; and that God, by putting the Catholic Kings in possession of them, only returned to the Crown what had belonged to it 3150 Years before; that is, from the time of *Hesperus*, from whom they were named *Hesperides*. He adds, that St. *James* and St. *Paul* preached the Gospel there, and quotes to that purpose a Passage out of St. *Gregory's* Morals.

*COLOMBO*, having formed his project, proposed it first to the Republic of *Genoa*, which refused even to hear him. From *Genoa*, he went to *Portugal*, where *John* caused it to be examined by *Diego Ortiz*, Bishop of *Ceuta*, and two *Jewish* Physicians, who were looked upon as the most skilful of the Kingdom in Cosmography. The first thing these Commissaries asked of *Colombo*, was, that he would give them in writing a more distinct and minute account of the project he had formed; which they no sooner had, but it was delivered to a *Portuguese* Pilot, with orders to set out immediately, and steer his Course according to the directions he would

would find in the Paper they gave him. This ungenerous behaviour provoked our *Colombo* to such a degree, that he immediately left *Portugal*; and having sent his Brother into *England*, went himself to lay his design before the Court of *Spain*. The Answer that Court returned to his Memorial, was; That it was a great presumption in him, to fancy that he alone knew more than the ablest Navigators, and Cosmographers had ever known to that Day; that *Seneca* had been in some doubt, whether the Ocean had any Bounds, and consequently that the Voyage he proposed could not be undertaken but by Madmen; and lastly, that the Voyage to the West was a continual descent, and therefore it would be impossible for him to return up to *Spain*. However, he found means at last to convince the *Spaniards* of the insufficiency of their Reasons; and on the 17th of *April* 1492, the following conditions were agreed upon. I. That their Catholic Majesties as Sovereign Lords of the Ocean, should declare *Cristoforo Colombo* their Admiral; and Viceroy, during his Life, of all the Seas, Islands, and Continents he should discover; and that both these employments should be enjoy'd by his Descendants. II. That as to the Governors of each particular Place, Island, Province or Kingdom, he should propose three Persons, and the Catholic Kings chuse which of the three they pleased. III. That the Admiral and Viceroy should have a tenth of all the Duties that were laid on the Goods and Riches brought from the new Acquisitions. IV. That all the differences which should arise, touching the said Goods and Trade to the new Discoveries, should be decided by the Admiral, or his Deputies.

puties. V. That in all the Vessels trading to the new Conquests, the same Admiral, should be allowed to come in for the eighth part of the Cargo. This agreement was signed by *Ferdinand* the Catholic, and *Queen Isabel*, the 30th of *April* 1492. *Colombo* set out on the 12th of *May* for *Palos* in *Estremadura*, from whence he put to Sea the 3d of *August* with three Caravels, having on board 120 Men in all, and Provisions for a Year.

IN the remaining Part of this Book our Author gives us an Account of their Voyage from *Palos* to the Island of *Guanabami*, which was the first Land they discovered, and that on the eleventh of *October*. *Colombo* landed the first, among crouds of the Inhabitants that had flocked to the Sea-side, and after taking possession of that Island, in Name of the Crown of *Castile*, set sail again in hopes of making new discoveries. He had not been long at Sea before he discovered the Island of *Hayti*, now *San Domingo*, or, as it was called by *Colombo*, *Little Spain* or *Hispaniola*.

IN the second Book, our Author gives us an account of the discovery of the inland Parts of *Hispaniola*; of the kind reception the *Spaniards* met with; of the advantages they took of the simplicity of the Inhabitants, whom they stripped of all their Gold; of an Interview *Colombo* had with one of their Kings, of his Return to *Spain*, and the Honours he received there, &c. He no sooner landed, but he wrote a long Letter to the King and Queen, giving a distinct account of the new World he had discovered and taken possession of in their Names. He had in Answer a very obliging Letter signed by them both, with this direction: *To Don Christo-*

*Christophorus Colombo*, our Admiral on the Ocean, Viceroy and Governour of the Islands, that have been discovered in the Indies. As they pressed the Admiral (so we shall stile him henceforth) to come in all possible haste to *Barcelona*, where the Court then resided, and give them, by Word of Mouth, a more particular account of his Voyage, he immediately set out, and was received both by that City and the Court with such Magnificence and Pomp, that our Author compares his Entry to the Triumphs of the ancient *Romans*. The King and Queen waited for him before the Palace in their Royal Robes, and under a Canopy, attended by most of the Quality of the Kingdom. The Admiral threw himself at their feet, but the King immediately commanded him to rise, and sit down in a Chair which had been prepared for him. He was afterwards ordered to relate aloud the most remarkable things he had seen since his departure from *Spain*; which he did accordingly, and with such a Modesty and noble Air, that even those, who had already begun to be jealous of his Grandeur, could not forbear applauding him as much as the others. All the time the Admiral remained in *Barcelona*, the King never appeared in public, but with the Prince of *Spain* on his right hand, and the Admiral on his left.

THE King took care to give the Pope notice of the new Discoveries, begging his Holiness to put him and his Successors in full possession of the new discovered World; for this Title was then bestowed upon a few Islands. The Pope, who was then *Alexander VI.* a Native of the Kingdom of *Arragon*, granted the King his demand; but at the same time, to prevent all dis-

putes that might arise betwixt the Crowns of *Castille* and *Portugal*, divided between them, by the famous *Demarcation Line*, such Countries as might afterwards be discovered. The *Demarcation Line* was an imaginary Line, drawn from one Pole to the other, and dividing the space between the western Islands and *Cape Verd* into two equal Parts: all the Countries that lay to the West of this Line were given by the Holy Father as Vicar of Christ, and absolute Lord of the World, to the Crown of *Castille*; but those, that were to the East of it, were liberally bestowed on the Crown of *Portugal*. In the Pope's Bull the following Clause was inserted in express Terms, viz. that this liberal Donation of the Holy See should be null, if the two Sovereigns and their Successors did not take care that the Inhabitants of the new Conquests should be instructed in the Mysteries of the Christian Religion. This condition proceeded from *Alexander VI*'s exemplary Piety and great Zeal for Religion.

IN the mean time a Fleet of seventeen Ships was fitted out in *Spain*, and set sail the Twenty-fifth of *September* 1493, under the command of the Admiral; who on his course discovered several other small Islands, and among others that which was then called *Liamuiga*, and goes now under the name of *St. Christopher's*. It was so named by the Admiral in honour of the Saint whose name himself bore \*. The joy, which these new discoveries had occasioned, was in great measure allay'd on their Arrival at *St.*

*Domingo*,

\* The Author of the British Empire in America, tells us, that this Island was discovered by Christopher Columbus in the first Voyage he made to America, and that he gave it the name of *St. Christopher's* from the figure of its Mountains; there being in the upper Part of the Island a very high Mountain, which bears, as it were, on its Shoulders, another lesser Mountain, as *St. Christopher* is painted like a Giant, with the Infant Saviour on his Back.



*Domingo*, where the Admiral found his Colony quite ruined, the few *Spaniards* he had left in the Island, murdered, and the small Fortrefs he had built, levelled with the Ground. As this ruin was owing, or at least ascribed to *Caonabo*, the most powerful and wealthy Prince of the Island, the Admiral resolved to get rid of him, as soon as possible, by some means or other : but as he was afraid to attack him by open Force, he had recourse to a subtle invention, which being dexterously executed by a *Spanish* Gentleman, named *Ojeda*, delivered the *Spaniards* in a short time from that formidable Enemy. *Ojeda*, having received the Admiral's Instructions, set out with nine Men on horse-back, all well mounted, for *Maguana*, *Caonabo's* ordinary Residence ; giving out among the Inhabitants, that he was loaded with rich Presents for that Prince, with whom the *Spaniards*, said he, in token of their esteem for him, desire to conclude a lasting Peace. Upon this, *Ojeda* being received by *Caonabo* with all possible Pomp and Magnificence, and having delivered the Presents in the Admiral's name, which, (tho' of no value amongst us) that Prince seemed to be mightily pleased with ; he began to propose the Conditions of a perpetual Peace and Amity between the two Nations. As they were very reasonable and advantageous for *Caonabo's* Subjects, he willingly agreed to them ; the more, because *Ojeda* promised him a Bell which he had heard among the *Spaniards*, and desired it of all things, being persuaded it could speak. The sham Treaty being concluded ; Now said *Ojeda*, *I must deliver to you in my General's name such a Present as he has never hitherto bestowed upon any Prince.* In so saying, he shewed him such Iron Chains as are put upon the Legs and Hands of Malefactors,

but of such workmanship, and so bright and well polished, that the Prince was mightily taken with them, and returned many thanks to the Admiral for so valuable a Present. As he was going to lay them up among his other Curiosities, *Ojeda* acquainted him, that it was the fashion among the *Europeans* to wear such marks of Honour on their Legs and Wrists; and desired, that in token of the Esteem he had for so great a Prince, he might be allowed to put them on him the first time, but in private, that he might surprize his Subjects by shewing himself to them all on a sudden in such a noble Attire. *Caonabo*, in order to oblige him, comply'd with his request; which gave the *Spaniard* a fair opportunity of conducting the Prince to the place where the other *Spaniards* waited for him. Here *Ojeda*, after having manacled the simple *Indian*, mounted suddenly on horseback, and taking him up behind him, caused him to be tied so tight to himself, that the Prisoner could neither stir Hand nor Foot till he was carried before the Admiral, who was overjoy'd to have him in his power. Our Author tells us, that this Prince, tho' a *Barbarian*, bore his Misfortune with incredible Constancy, and Resolution; nor could he ever be induced to shew the least mark of esteem for the Admiral, whereas he never met with *Ojeda* without expressing a great deal of kindness and respect for him, saying that he had executed faithfully his General's Orders, and therefore deserved commendation; but that the General, who had given such orders, ought to be looked upon as a Traytor. The Admiral, being afraid both to take away his Life or restore him to his liberty, put him on ship-board, with a design to

to send him into *Spain*, but the Ship was lost in the Voyage, and the Prince with all the Crew drowned. His Brother *Manicatem* attempted to revenge this Affront; but his Army tho' an hundred thousand Men strong, was quite routed by 200 *Spanish* Foot, 20 Horse, and 20 Mastifs, which made a most dreadful Havock; many thousands of them were killed on the spot, and all that were taken Prisoners, condemned to work in the Mines as Slaves. In the remaining part of this second Book, our Author gives us an account of the many Cruelties the *Spaniards* practised upon the Inhabitants, of the miserable Condition the whole Island was reduced to, of the Complaints made at the Court of *Spain*, against the Admiral, of his Voyage into *Spain*, and the kind Reception he met with at Court, &c.

IN the third Book, our Author relates at length the many Mischiefs, that were occasioned in the new Colony, by the Revolt of *Francis Roldan Ximenes*, whom the Admiral had, on his return to *Spain*, appointed *Alcaide Major*, or Great Seneschal of the Island; the severe and unjust Proceedings of the Court against the Admiral; for not only the King, but the Queen too, who had befriended him on all occasions, began to give ear to his Enemies, and think that he really intended to make himself absolute Lord of the Countries he had discover'd. Upon this, without so much as hearing him, nay, without giving him the least notice of his being accused, they turned him out of his Employment of Viceroy, and appointed *Francis Bovadilla* in his room, with the Title of *Supreme Governor of the Indies*. *Bovadilla* no sooner arrived at *St. Domingo*, than he caused the Ad-

miral, as well as his two Brothers, to be seized and tried, and sentenced them all three to death. This Sentence however was not executed, the Admiral having appealed to the supreme Court of *Spain*, whither they were all three sent, loaded with Irons, as tho' they had been guilty of the most enormous Crimes. *Alphonso de Vallejo*, who had the charge of carrying them into *Spain*, had no sooner the Prisoners on board, than he offered to ease them of their Chains, during the Voyage; but the Admiral would not accept of the kind Offer; protesting that he would never quit them, but by the King and Queen's Orders. Our Author adds, that he desired, in his last Will, they might be put into his Coffin, and buried with him. On their Arrival in *Spain*, an Express was immediately dispatch'd to *Vallejo*, enjoining him to set the Prisoners at liberty, and inviting them to Court; where they were received with all possible Marks of Esteem, and assured of the King and Queen's Protection against their Enemies. The Sentence which had been pronounced against them by *Bovadilla*, was declared null and unjust. But however the Admiral was never suffered to return to his Government, nor restored to the Dignity of Viceroy of the *Indies*.

IN this third Book, our Author gives us likewise an account of the Voyage of *Alphonso de Ojeda*, in 1499, (and not in 1497, according to other Historians;) and of the Countries he discovered. In this Voyage *Ojeda* was accompanied by *Americus Vespucius*, a rich Merchant of *Florence*, who being well skilled in Navigation, Astronomy and Cosmography, published, on his Return, an Account of his Voyage, wherein he ascribed to himself the whole

whole Glory of the new Discoveries ; nay, he had even the Impudence to affirm, that he was the first, who discovered the Continent of the new World ; which the Public was so fully convinced of upon his bare Word, that tho' the contrary was afterwards undeniably known, (for *Columbus* had discovered it the first) yet the fourth part of the World was called, by his name, *America* ; a memorable Instance, says our Author, that Impudence often prevails over Virtue, and that Boldness bears away the Reward due to Merit.

IN the fourth Book, our Author gives us an account of the other Discoveries made by *Columbus* ; of the Form of Government, that was introduced into the Island of *St. Domingo* ; of the Cruelties the *Spaniards* practised upon *Indians*, &c. What we read in this Book, touching a famous Dog, called *Berezillo*, is very extraordinary. This Dog had performed more Exploits, and shewed more Courage, Resolution, and even Conduct, than any of the *Spanish* Conquerors. He was the Terror of the whole Island ; and was allowed a Soldier's Pay, in Consideration of the Services he had rendered the *Spaniards*, by worrying vast Numbers of the Inhabitants. The *Spaniards* relate a Story of him, which (if true) proves, that he had more Humanity than any of them. Some *Spaniards* being displeased with an *Indian* Woman, resolved to expose her to *Berezillo*, who never gave quarter to any *Indian* : with this design they charged her to carry a Letter to a certain Place, whither it was impossible for her to go without meeting *Berezillo*. Accordingly she had not gone far, before she discovered the fierce Enemy coming up to her with his Mouth

open, and ready to devour her. As he came near, the *Indian*, throwing herself on her Knees, and shewing him the Letter, addressed him in the following Words: Mr. *Dog*, I am charged to deliver this Letter to a Christian, and beg you would do me no harm. At these Words, *Berezillo* began to look on the Woman, with a quite different Eye; smelt her, as if it were to know whether or not she had been among Christians; and then retired without offering her the least Hurt. This famous Warrior died at last in the Bed of Honour, being shot with an Arrow, while he was pursuing, even into the Sea, some *Indians* who had saved themselves in their Canoes; and was much lamented by all his Fellow-Soldiers.

IN the fifth Book, our Author describes at length the Island of *Cuba*, the Manners and Religion of the Inhabitants; the Reduction of this Island, and the Form of Government that was introduced into it by the *Spaniards*. The Inhabitants seemed at first determined to sacrifice their Lives, rather than to fall under the *Spanish* Yoke, being well informed of the many Cruelties that Nation had practised in the Island of *Hispaniola*. But the cruel Death of one of their Kings, named *Hatuey*, struck them with such a Terrour, that the whole Island submitted in a very short time. *Hatuey* was taken prisoner in the very first Engagement, and condemned to die in the Flames, for no other Reason, than because he had taken up Arms in defence of his Liberty. Of him is related the Story, so famous in the History of *America*: While he was at the Stake, a *Franciscan* Friar undertook to gain him over to the Christian Religion; proposing it to him, as an  
infallible

infallible Means of procuring himself an everlasting Happiness in Paradise. At these Words, the *Indian* asked him; *whether so delicious a Place, as he described, was haunted with Spaniards?* Yes, answered the Friar, *you'll find Spaniards in Paradise, but such only as are very good. The best of them, replied Hatuey, are good for nothing, nor will I ever go to a Place, where I may meet with one of that Nation.* So he said, and notwithstanding all the Friar's Reasons and Exhortations, died in that Resolution.

IN this Book, our Author relates several very curious Particulars, touching the first Discovery of that part of *America*, which is now called *New-Spain*. *Grijalva*, who commanded the *Spanish* Squadron, took possession of that vast Country, in the Name of the King of *Spain*. He was received very kindly by the Inhabitants, having acquainted them, by means of his Interpreters, that he was come with no other design, than to conclude an Alliance between them and his Master. They deputed 30 of their Number to treat with *Grijalva*; who told them, he was the Lieutenant of the most powerful Prince in the World, by whom he was charged to negotiate an Alliance between them and him, and that all he desired of them, was, that they would submit, and acknowledge him for their Sovereign. *Grijalva* had scarce pronounced these Words, when one of the chief Men among the *Indians*, after having quelled the Tumult that began to arise in his Troop, returned him the following Answer:  
 “ This is not an Offer of Peace and Friendship,  
 “ but a Declaration of War; who ever heard  
 “ of a Peace proposed or concluded upon such  
 “ Terms?

“ Terms? What could you require, besides  
 “ an entire Submission, had you subdued our  
 “ whole Nation by Force of Arms? Before  
 “ you invited us to acknowledge your Prince,  
 “ you should have enquired, whether or not  
 “ we were satisfied with our own. However,  
 “ as I am not my self impowered to treat with  
 “ you upon such Terms, I shall lay your Pre-  
 “ tensions before my Superiors, and acquaint  
 “ you with their final Resolution.” Not long  
 after, the Prince of that Country came in Per-  
 son to treat with *Grijalva*, made him many rich  
 Presents, and begged him to put to Sea again,  
 and retire out of his Territories, as soon as  
 possible, lest a War should ensue; to which,  
 however advantageous it might prove, he was  
 willing to prefer an honourable Peace. Ac-  
 cordingly *Grijalva* re-imbarked the same day,  
 being sensible that he had not to do with the  
*Indians* of *Hispaniola*, or *Cuba*; but with Men,  
 who in their whole Deportment shew’d them-  
 selves no ways inferior to the *Europeans* them-  
 selves.

IN the sixth and last Book of this first  
 Volume, the Reader will find a full and en-  
 tertaining Account of the War, which was  
 carried on against the *Spaniards* in *Hispaniola*,  
 by the Inhabitants of that Island, under the  
 Conduct of a Prince of their own Nation,  
 named *Henry*. The Ancestors of this Prince  
 had reigned in one of the Cantons of *Baoruco*;  
 but he himself had been brought up from a  
 Child in the Christian Religion, by the *Francis-*  
*cans* of *Vera-Paz*, in the Province of *Xaragua*,  
 where he had studied not only the *Spanish*, but  
 likewise the *Latin* Tongue, and given great  
 Proofs, both of his Piety and extraordinary  
 Parts.



Parts. But notwithstanding his Birth, Religion, and Education, he no sooner left the *Franciscans*, than he found himself reduced to the same State of Slavery, as his other Countrymen, and condemned to work in the Mines, like the meanest of them. Upon this he fled to the Mountains of *Baoruco*, where he was joined by great Numbers of the Natives, whom he found means to furnish with Arms; and, in a short time, disciplined them so well, that he defeated the *Spaniards* in several Engagements, and obliged those haughty Conquerors to sue for a Peace, which he granted upon Terms no less honourable to himself, than advantageous to his Country, being induced thereto, by a most obliging Letter, which the Emperor *Charles V.* wrote to him.

OUR Author observes, that at first only the Subjects of the Crown of *Castille* were allowed to trade to, or settle in, the new Discoveries, because *Isabel*, Queen of *Castille*, had born all the Charges of that Enterprize; but that in the Edict, which was published in behalf of the *Castillians*, the Lawyers were particularly excluded, lest they should disturb, with the Quirks and Tricks of the Law, the Peace and Tranquillity of the new World, as they had done that of the old. He might have added, that with the Lawyers were excluded all human and divine Laws from those unhappy Countries, where the *Spaniards*, prompted by their insatiable Avarice, practised such Cruelties, as would seem incredible, were they not attested by their own Writers; and, namely, by *Bartholomew de las Casas*, who assures us, in his Treatise of the Tyranny of the *Spaniards* in the Indies, (which Book he dedicated to *Philip II.* King

King of Spain) that the *Spaniards* from the time they first discovered the *Indies*, to that he wrote in, had destroyed above fifteen Millions of *Indians*.

WE cannot help observing one considerable Mistake of our Author, where he quotes *Plato's Timæus*, touching his *Atlantic* Island. For he makes that Philosopher say, that *beyond this vast Island there are a great many little ones, and near them a Continent larger than Asia and Europe put together* ; which is very different from what we read, in the Place our Author quotes. *Plato* introduces there some *Egyptian* Priests, telling *Solon* that in former times there had been, beyond the Pillars of *Hercules*, an Island called *Atlantis*, as large as *Asia* and *Libya* put together, which was drown'd by an Earthquake, and a great Rain that lasted a whole Day and a Night. However, that the Antients had some Notion of that part of the World, which we call *America*, is past all doubt ; as plainly appears from *Diodorus Siculus*, and from the Author of the Book *de Mundo*, which some ascribe to *Aristotle*, and others to *Theophrastes*. Nay, *Seneca*, the Tragedian, seems even to have foretold the Discovery of that vast Continent, in the following Verses :

*Venient annis  
Sæcula feris, quibus Oceanus  
Vincula rerum laxet, & ingens  
Pateat tellus, Tibysque novos  
Detegat orbes, nec sit terris  
Ultima Thule.*

THE Description our Author gives of the Manner, in which the Inhabitants of *Hispaniola* used to hunt, is not so easy to be understood.

*They*

*They often used, (says he, p. 46.) to set fire to the four Corners of a Field or Meadow, which without more ado they found, in the twinkling of an Eye, covered all over with Game half roasted.* We refer to our Sportsmen, whether or not this wants a further Explanation.

THE whole Work is enriched with several Maps, done by Mr. D'Anville, Geographer to the French King.

## ARTICLE VII.

*Theophili Sigefridi Bayeri* Regiomontani Academici *Petropolitani*, Græcarum Romanarumque Antiquitatum. Prof. Publ. Ord. Societ. Regiæ *Berolin.* Sodalis, *Museum Sinicum*; in quo *Sinica* Linguae & Litteraturæ ratio explicatur. *Tomus Primus*, Præfationem Historicam de Progressu Litteraturæ *Sinica* in *Europa*, Grammaticæ *Sinica* duos Libros, Grammaticam Linguae *Chincheo*, Missionariorum e *Tranquebare* Epistolam, *Andree Mulleri* Propositionem *Clavis Sinica* & Epistolam ad *Jo. Hevelium* comprehendit. *Petropoli* ex Typographia Academiae Imperatoriae, 1730.

That is,

*A Chinese Study, wherein are explained the Chinese Grammar and Literature. By Theophilus Sigefridus Bayerus of Koningsberg, Member of the Academy*

*Academy of Petersburg, Publick Professor of the Greek and Roman Antiquities, Fellow of the Royal-Society of Berlin. Tom. I. containing an Historical Preface of the Progress of the Chinese Litterature in Europe, the Chinese Grammar divided into two Books, a Grammar of the Chincheo Language, &c. Petersburg 1730. Two Volumes, Octavo.*

AS most of the Learned themselves are quite Strangers to the *Chinese* Language, a particular and distinct Account of this Work, containing the first Rudiments and Grounds of that Tongue, will, without all doubt, be very acceptable to the Public. The Author begins with a Preface, consisting of 145 Pages, wherein he acquaints us, when, and on what Occasion, the Knowledge of the *Chinese* Language was first introduced into *Europe*; enumerates all the Authors of any Note, who have employed their Labours in illustrating this Subject, from the time, in which *Abdalla Abusaidus Beidavaeus* wrote his History of *China*, that is, from the latter End of the 13<sup>th</sup> Century, down to the present Times; gives a very particular Account of their Works, and likewise of the most remarkable *Chinese* Books, that have been, at various times, brought into *Europe*, and are now lodged in divers public Libraries, &c. After this, our Author relates the different Opinions of the Learned, touching the first Origin of the *Chinese* Tongue. Father *Kircher* imagined to discover a great Affinity between the *Chinese* Letters, and the *Egyptian* Hieroglyphics.

Hieroglyphics. *John Web*, and *Isaac Vossius*, (whom our Author takes up too sharply, for wishing he had been born in *China*, as if he had reckoned it no great Favour to be born in a Christian Country, and brought up in our holy Religion) were of opinion, that the *Chinese* is the most antient Language of the whole World, and the Mother of all the rest. *Ludovicus Thomassinus* derives it from the *Hebrew*, which Opinion our Author takes to be the most probable, or rather, the least improbable. *Gottius* in his *Additamenta Atlantis Sinici*, maintains that the *Chinese* Language was neither the first, or derived from any other; but artificially contrived by some Man of Learning, who by degrees brought it to such Perfection, that it was first approved, and embraced by the Men of Letters, and afterwards by the whole Nation. This Opinion, however improbable, has been espoused by *Leibnitz*. We say, however improbable; because it is, morally impossible that a whole Nation should renounce their Mother-Tongue, to learn such a difficult and intricate Language as the *Chinese*. Some Writers not finding the least Affinity between the *Chinese* Language, and the rest of the known World; infer from thence, that the former cannot possibly proceed from the same Origin with the latter, and further conclude, that as the Languages cannot have the same first Origin, so neither can the People. Our Author endeavours, with great Zeal, to reject this Opinion; but with what success, we leave the Reader to judge.

THE whole Work is divided into two Volumes, whereof the first treats of the Rudiments of the *Chinese* Language, and the other contains two *Chinese* Lexicons. The *Chinese* Language,

guage, as our Author informs us, is of two kinds ; the one is that of the common People, the other, very different from the former, is spoke only by the Men of Letters, and is commonly called by the Natives, *Quon boá* ; and by the *Europeans*, the Language of the *Mandarins*. The first Elements of the *Chinese* Language are 350 Monosyllables, which we have no Letters to express ; so very different is their Pronunciation from ours. Of these Monosyllables are formed various Words, according to the various Accents and Tones with which we pronounce them. For one and the same Monosyllable, according to the different rising and falling of the Voice, signifies quite different things. For instance, the Monosyllable *po* signifies eleven quite different things, it being capable of eleven different Accents. Nay, some Words, with the same Accent or Tone, import various things. Hence it often happens, that one *Chinese*, however well versed in the Language, does not understand what another reads, unless he looks on the Book : for such Words as are the same in sound, and with the same sound signify different things, are expressed by different Characters, according to their various significations. In common Speech they are often obliged to express the Characters with their Fingers, or in some other manner, without which it is plain they could not understand each other. As the same Word receives various significations from the different Accents, or Tones, with which it is pronounced ; such as are not well versed in the Language, are apt to commit very great blunders. To this purpose, our Author tells us, that a *European* having said, in a familiar Entertainment with

a *Chinese*, that there were Ships in *Europe* as tall as the highest Houses of *China*; the *Chinese* answered, if the Bricks are of such an immense size in *Europe*, how large must the Brick-kilns be? What occasioned this mistake was, that the same Word with one Accent signifies a Ship, and with another (which the *European* had given it) a Brick. From what we have said, it is plain, that the Pronunciation of the *Chinese* Language cannot possibly be taught or learnt by way of Grammar. We may, however, with the assistance of a good Grammar, and the help of Lexicons, attain to the understanding of their Books.

THE *Chinese* pronounce the Words of other Languages according to their own Elements, and change our Letters B D R X Z, which they have not, into P T L S S. Thus instead of *Maria*, they say, *Ma li ya*; instead of *Crux culu su*; instead of *Spiritus*, *su pi li tu su*: in like manner, *Cardinalis*, *Eva*, *Christus* are with them, *Kia vl fi na li su*, *Nge va*, *Ki li su tu su*, &c. A *Chinese* Priest pronounces in the Mass the Words of the Consecration, *Hoc est corpus meum*, thus, *ho ke*, (*hoc*) *nge su tu* (*est*) *co vl pu su* (*corpus*) *me vum* (*meum*). The words, *Hoc est corpus*, and *Hocus-Pocus* are not near so unlike, as the *Chinese* Latin and ours. Neither is the signification of *Hocus-Pocus*, and *Hoc est corpus* more different, than the signification of the Latin words, when pronounced by a *Chinese*, and when uttered by an *European*. For the signification of these words, as pronounced by a *Chinese*, is, in one tone, this; *a River to be able, the back part of the Head to attain, whoever thou not a Servant beaten a Lord*: with another

Accent, they import, *fire guest* (or Landlord, for our Author uses the word *Hospes*, which signifies them both) *Labour wrath brother ear to repair to die to meditate master*; their meaning when uttered with a third Accent, is this, *how how to get the better fore-head to rise again James two cloth to gratify three Peter*.

THE same word in the *Chinese* Language may be a Substantive, an Adjective, a Verb, or any other Part of Speech; for instance, the word *ca*, signifies to *mix*, *mixt*, *mixture*, *mixtly*. They have no Genders, Numbers, nor Cases; but this defect is supplied by certain Particles. The difference between the active Verb, and the passive, consists in this, that the Active is placed before the Noun it governs, and the Passive after it, with the Participle *pi* or *guei* (which signify *to receive*) after what we call the Nominative. Thus *ngo ngai ta* signifies, *I love him*, and *ngo guei ta ngai*, *I am loved by him*, or, *I receive his love*. The different Tenses of Verbs are expressed, without the least variation in the Verb it self, by certain Particles peculiar to each Tense, except the Present, which admits of no Particles; the Particles peculiar to the Preter Imperfect are *na xi kien*, to the Preter Tense *quo leao*, and to the Future *ciam*, &c. Thus *ngo ngai ta*, is, *I love him*, *ngo na xi kien ngai ta*, *I loved him*, &c. In like manner their Moods are distinguished by Particles, but they have no Imperative Mood, wherefore instead of saying, *do such a thing*, they use this Expression, *I pray, or command you to do such a thing*, &c.

OUR Author, after having explained the first Rudiments of the *Chinese* Tongue, comes to describe their manner of Writing, the Paper, Pens,



Pens, or rather Pencils, Ink, &c. which they make use of. He tells us, that they deem it a most dishonourable and ignominious thing to write ill; that no one is raised to any Dignity whatsoever, without being examined before-hand whether or not he can write well; and that one single Character ill formed, in the Book of a learned Writer, is sufficient to discredit him for ever, and exclude him from all Preferments. The Art of Printing, if we believe them, was used in *China* nine hundred and thirty Years before the *Dionysian* Epoch. The *Chinese* Characters are in all above 80000; but one, that knows only seven thousand, may read an easy Book, tho' he cannot understand the Works of the Philosophers, Poets, and Physicians, without being well acquainted with fifteen thousand. As to the other Characters, the *Chinese* themselves are often obliged to look for their meaning in their Lexicons.

IN the remaining part of this first Volume, our Author explains the Nature and Analogy of the *Chinese* Characters; shews after what Method they write their Lexicons, teaches how to use them, and enumerates all the best *Chinese* Lexicons which have been hitherto published. He adds a succinct Account of the *Chinese* Poetry, and produces some of their Verses, which it will not perhaps be amiss to insert here. The following Verses are taken from a Book, entitled, *Cbi-kine*, that is, *A Collection of Verses*. This Collection was made by *Confucius*, contains some Verses of their ancient Poets, and is one of their Classics. The Verses are as follow:

*Voëne. kbeou. cbene. miene.*

*Lonb. cbee, nane. piene.*

L 2

*Tchi,*

*Tchi. tfoo. i. chingh.*

*Tchiou. Hai. tfin. kiene.*

That is, no difference appears between a Dragon and a Serpent while they are both silent; but at their first opening their Mouths, we well distinguish the one from the other. These Verses were wrote by King Voëne Vanli one of their ancient Poets. Each Verse is made up of four Words or Syllables, for each Word is pronounced by the Chinese as a Monosyllable. The first Verse of each Stanza, (whether it be of four, six, eight, ten or twelve Verses) must rhyme with the last, according to the Rules of the Chinese Prosody; and moreover in the Stanza's of four Verses, the second and the third must rhyme together; which we see observed in the Verses we have quoted. We may judge from hence, of the Antiquity of rhyme, since that manner of writing was used before Confucius's Time, who was born in the Year 551 before Christ. Our Author gives us another Specimen of the Chinese Poetry, taken from a Chinese Tale, which Hoanghe, a Native of China, has partly translated into French. The Verses run thus.

*Lon li bboang y te ku chii*  
*Jao ine siou cha iao thao bboa*  
*I tiene chine bbene iou biene hboa*  
*Ki toane giou bboene pou soane ki*  
*Neune sse pe theon ine iou ki*  
*Hboa moe tcbouang biao kbi wan keu*  
*Ju ho pou tai tebane tsane szeu*  
*Je ie tcbi tcbi tzeu tbou chii.*

The Poet in these Verses celebrates the Chinese Willow. Our Author, keeping as close to the  
 literal

literal Sense as possible, translates them into Latin, which Translation may be Englished thus. *The Spring was scarce come in when the Willow decked her yellow Rind with a green Mantle; her Beauty makes the Peach-tree blush, who in despair throws off her Blossoms, and scatters them on the Ground: the brightness of the most lively colours is not to be compared with the native and amiable Beauty of the Willow; she is the Harbinger of the Spring, and needs not the Silk-worm; but clothes her Branches and Leaves with a delicate Silk, no Worms can spin.* In these Verses, according to the Rules of the Chinese Poetry, the first Verse and the fourth, the fifth and the eighth, the second and the third, the sixth and seventh, have the same Termination.

To the Chinese Grammar, our Author has added in this first Volume several other Pieces, viz. I. A Grammar of the Language which is spoken by the Inhabitants of the Province of *Chin cheu*. The Language of this Province, with a small Variation in the Dialect, is what the common People (whose Language is different from that of the Learned) use all over *China*. This Grammar has been printed from a Manuscript Copy lodged in the Library of *Berlin*, and by our Author translated into Latin, the Original being in Spanish, and probably composed by a Franciscan Frier, since in the Liturgy it contains mention is made of *St. Francis*. II. A Letter to our Author from the Danish Missionaries in the City of *Tranquebar*, dated October 16, 1726; wherein they give him a short account of the Language, and a Specimen of the Characters and Poetry of those Countries. III. *Andrew Muller's* Proposals for publishing a Key to the Chinese Language.

This Braggadocio (as we may call him) tells us, that he has found a most easy and expeditious Method of teaching the *Chinese* Language; that it came into his head, while he thought on nothing less, nay, without ever having thought on't at all; that whoever follows this Method, will find less difficulty in reading the *Chinese* Books, than those that are in any other Language. whatsoever; that is, his Method makes the most difficult Language of the known World become the most easy. This miraculous Method he is ready to impart to the Public, not for lucre's sake, *non ut lucrum faciam*, but out of zeal for the publick good, provided any Prince, State, or Society will promise him an handsome Reward, and pay down the half of it before hand. Unless this condition be fulfilled, as *Scire volunt omnes, mercedem solvere nemo*, he is resolved to keep his Method to himself. He calls this Method *Clavis*, vel *Arcanum*, quo *Sinicorum characterum lectio facile, & facilius, quam ullius alius scripturæ, expediri, totaque legendi ratio exactissime cognosci potest*. Martini, who had not this secret, tells us, in the Preface to his History of *China*, that after ten years Study, he had obtained but a very superficial Knowledge of the *Chinese* Language, and that, considering the shortness of a Man's Life, and the difficulty of the Language, it is absolutely impossible for any Foreigner ever to be master of it. This Passage Muller quotes, to enhance the value of his *Clavis* or *Arcanum*, but it will, perhaps, only serve to make it appear the more chimerical. The last Piece contained in this first Volume, is a Letter from Muller to *Joannes Hevelius*, in which we find nothing worth our notice.

THE second Volume contains, I. A *Chinese* and *Latin* Lexicon. II. A short Specimen of another Lexicon, wherein such Words as belong to any particular Species of things are all placed together; for instance, under the word *Magistrate* you'll find the *Chinese* and *Latin* Names of all the Civil and Military Magistrates, &c. But of this Lexicon, as we have said just now, our Author gives only a Specimen. III. The Life of the famous *Chinese* Philosopher *Confucius*, or, as he is called by the *Chinese*, *Cum fu cu*, copied from the *Goa* Edition of his Works. *Confucius*, as we are told here, was born in the Kingdom of *Lu* (called now the Kingdom of *Xan tum* or *Canton*) in the xxixth Year of the Reign of the Emperor *Lim van*, who was the XXIIIrd Emperor of the third Race, called *Chu*. According to this Computation, he was born in the Year 551 before *Christ*. His Mother, by name *Chim*, was of the noble Family *Yen*; and his Father *Xo leam-be* of the Royal Family *Ti ye*, which began to reign (if we give any credit to the *Chinese* Annals) above four thousand Years ago. From his very Infancy he gave Marks of a ripe Judgment; for he was never observed to play with other Children of his Age; but shew'd, in his whole Deportment, a manly Gravity. When he was but seven Years old, he would never taste any kind of Victuals, before he had offered it up to Heaven, according to the antient Custom of the *Chinese*. At the Age of fifteen, he applied himself entirely to the study of the antient *Chinese* Authors, collecting out of them such Precepts and Instructions, as might prove useful, both to himself and to others. When he was nineteen (some say twenty) he married a

Lady of great Virtue, called *Kien quon xi*, by whom he had one Son, named *Pe yu*. *Pe yu*, who, was his only Child, died at the Age of Fifty, leaving behind him a Son, named *Cu fu*, who applying himself to the Study of Philosophy, wrote very learned Comments on his Grandfather's Books, and was raised to the chief Employments of the Empire. The Descendants of *Cu fu* have always made, and still continue to make a very great Figure in the Empire of *China*. *Confucius* himself was employed in the chief Governments and Magistracies of the Empire, which he undertook, not out of Ambition, but purely with a design to propagate his Doctrine among those, who were committed to his Care, and thereby stir them up to the practice of Virtue. When in the Government of any Province, or Kingdom, he could not compass this end, he used to resign his Employment, and retire elsewhere, in hopes of meeting with People better disposed to receive his Doctrine, and improve by his Instructions. To this purpose, we are told, that being appointed Mandarin, or charged with the Administration of public Affairs, in the Kingdom of *Lu*, his Doctrine joined with the exemplary Life he led, made such an impression on the Minds of the People, that in three Months time an entire Reformation of Manners was seen throughout the whole Kingdom. The flourishing Condition of that Kingdom gave great uneasiness to the neighbouring, and rival Princes; namely, to the King of *Ci*, who being sensible, that by *Confucius's* wise Regulations the Kingdom of *Lu* would, in a short time, become very formidable, presented the King with some young Women, extremely handsome,

some, on purpose to divert him from hearkening to the wholesome Counsels of so zealous a Minister. This cunning Device had the desired effect; for the King accepted the treacherous Present, and was so taken with the Beauty of the Women, that he laid aside all care of public Affairs, and gave himself entirely up to lewdness and debauchery. As Men are naturally more inclined to follow the bad, than the good examples of their Governours, the former Disorders were introduced a-new, and the whole Kingdom over-run with all manner of Vice. *Confucius* did all in his power to stem the Torrent, and reclaim the King from such a scandalous course of Life. But all was to no purpose: nay, the King looking upon the severe Morals and exemplary Life of his Minister, as a check to his own Conduct, began to look upon him with an evil Eye, and at last even refused to give him Audience. Whereupon *Confucius* resigned his Employment, abandoned the Court, and retired out of the Kingdom; declaring, that as he had undertaken the Administration of public Affairs, with no other view, than to root out Vice, and introduce Virtue in its room; so he despised that Office, and all the other Honours the King could confer upon him, if they were of no use towards the execution of that Design. He maintained to his last Breath this ardent desire of seeing Virtue every where triumphant, and Vice driven out, notwithstanding the many discouragements and difficulties he met with. Nay, the vast Empire of *China* proved too narrow for his extensive Zeal; for we are told, that he often entertained thoughts of putting to Sea, in hopes of discovering new Countries, and gaining new Profelytes to his Doctrine.

Doctrines. He had in all three thousand Disciples, of which five hundred bore considerable Employments; but the most celebrated for their Virtue and Learning were seventy two, whose Names, Countries, and Deeds, are recorded in the *Chinese Annals*. He divided his Disciples into four Ranks or Classes; in the first and favourite Class, were such only as applied themselves wholly to the improvement and perfection of their Minds with moral Virtues; the second comprised those who studied Logic and Eloquence; the Art of Government was the main business of the third Class; and the fourth studied only how to explain the Rules of Morality, in an easy, proper, and elegant Style. The Principles he instilled, with great care, into the Minds of all his Disciples, and endeavoured to ground them well in, were the following, *viz.* to fear, reverence, and obey Heaven; to conquer their Passions; to do as they would be done by; and never give admittance to any Thought, that was not entirely agreeable to the dictates of Reason. He required nothing of others, which he did not first practise himself, adding to his other heroic Virtues a very low Opinion of himself. The greatest displeasure any one could do him, was to praise him, or express any kind of esteem for him. In order to lessen the great Opinion every one had conceived of him on account of his Doctrine, he used publickly to protest, that it was not his own, but that he had learnt it from the ancient Philosophers; namely, from the Kings *Tao* and *Xun*, who had flourished fifteen hundred Years before he was born. We shall hardly meet with such another instance of Modesty in the Life of any other Philo-



Philosopher. Most Philosophers have indeed, with fine Flourishes of Oratory, declaimed against the Desire of Glory, and exhorted others to despise it, but to those very Books, which they wrote upon the Contempt of Glory, they took care to prefix their Names, as *Tully* well observes, lest the World should not know, who had been the Authors of them, and they by that means be robbed of the Glory which might from thence accrue to them. Our Author tells us here, that *Confucius* was frequently heard to repeat these Words, *si fam, yeu xim gin*; That is, that an Hero of consummate Sanctity was to be found in the West: who this Hero was, adds he, from the Goa Edition of *Confucius's* Works, is uncertain; but 'tis past all doubt, that in the Year of the Christian *Æra* 65, the Emperor *Mim ti*, (the 17<sup>th</sup> of the fifth Race) by these Words, and by a holy Man, who appeared to him in a Dream, and seemed to be come from the West, was induced to send two Embassadors towards the West, enjoining them to enquire after a holy Man, who had flourished there, and to acquaint themselves with his Law. The Embassadors, pursuant to their Orders, put to sea, and landed in a certain Island, not far distant from the Red-Sea, where they found a famous Idol representing a wicked Man, called *Foe*, who had flourished in the *Indies* about five hundred Years before *Confucius*, and established there a most impious and execrable Law. As the Embassadors were afraid to proceed further, they returned home with this Law, which in process of time was established throughout the vast Empire of *China*. However incredible this Story may appear to others, the Editors of *Confucius's* Works seem not in the least to doubt

of

of it. On this Occasion, according to them, Idolatry was introduced into *Cbina*, and the wholesome Doctrine of *Confucius* laid aside. If so, the miraculous Apparition, which we have mentioned above, was, we must own, very ill bestowed. *Confucius* died in the seventy third Year his Age, and fifty ninth of the thirty seventh *Cbinese* Cycle. The *Cbinese* have now for the space of above two thousand Years, paid all possible Respect and Veneration to the Memory of this eminent Philosopher. Whether the Ceremonies, which the *Cbinese* perform in honour of this their great Legislator and Doctor, be religious or purely civil, has been Matter of great Debate between the *Jesuits* and other *Roman* Catholic Missionaries in the Empire of *Cbina*. The main Point in question was this; whether to kneel down before certain Tablets, on which the Name of *Confucius* was written, was to be deemed a religious Ceremony; or only an Act of Civility, such as it is among us, to make a Bow, or pull off our Hat to an Acquaintance. However plain it may appear, that such a Ceremony is not purely civil, but religious; yet the *Jesuits*, being accused at *Rome* of Idolatry, because they kneeled down before the Name of *Confucius*, maintained their Ground, with their usual Quirks and Cavils, for the space of 60 Years, against all the other religious Orders joined together; nay, their Arguments seemed of such weight to Pope *Alexander VIII.* that by a special Decree he silenced those, who opposed them. Notwithstanding this Decree, the Dispute was revived in the Pontificate of *Clement XI.* who after having sent a Legate into *Cbina*, to examine Matters on the spot, and advised with the ablest Divines of the Church,

Church, in the end condemned the Jesuits, and declared in a Bull dated the 5<sup>th</sup> of *September*, 1710, that the Ceremonies, performed by the *Cbinese* in honour of *Confucius*, were superstitious, and therefore ought not to be practised by the Missionaries and their Profelytes. The Jesuits, (those zealous Abettors of the Pope's Infallibility) instead of acquiescing to this Decision, set abroad, in order to elude it, a Distinction, which, as it struck at the Pope's unerring Privilege, gave no small uneasiness to the Court of *Rome*. The Substance of their Reply was, That, whether or not the *Cbinese* Ceremonies were superstitious, was not a Question *de jure*, which they allowed the Pope full Power to decide; but a Question *de facto*, which fell not, said they, within the Verge of his Infallibility. That is, the Pope has a Power to declare, whether or not it is lawful to kneel down before *Confucius*, with a design to worship him, for that is a Question *de jure*: but cannot decide whether or not the *Cbinese* kneel down before him, with such a design, this being a Question *de facto*. This Distinction was immediately embraced, and begun to be taught by the whole Order of Jesuits, who in all probability would have proceeded further, had not the Pope stopped their Mouths by granting them a great many new Privileges and Exemptions, and bribed them, by presenting a Cardinal's Cap to Father *Ptolamei*, who had been charged by his General, as one of the most learned Men of the Order, to write in defence of the *Cbinese* Ceremonies. Now who can sufficiently admire the bare-faced and unparalleled Effrontery of the Jesuit *Aguillera*, who, in his Answer to the Abbot *Lazarini*, inveighs against him

him with the following Words: “ The witty  
 “ Distinction you use, (says he) *viz.* the Pope  
 “ can decide a Question *de jure*, but not a Que-  
 “ stion *de facto*, is no ways to the purpose,  
 “ and moreover highly injurious to the Vicar  
 “ of Christ? Did our Saviour, in giving the  
 “ Keys to St. Peter, make any such Distinction?  
 “ &c. You have even the Impudence to father  
 “ that execrable Doctrine upon our Society.  
 “ But let me entreat you to mind, for your  
 “ own sake, what you say: who knows but  
 “ there are still some, who, deceived by your  
 “ hypocritical Outside, and not yet informed  
 “ of your sacrilegious Amours with the Nun,  
 “ look upon you as a Man of some Honesty  
 “ and Conscience. If therefore you are re-  
 “ solved to indulge your natural Inclination,  
 “ and go on in the only thing you are good at,  
 “ that is, in lying and defaming Persons of un-  
 “ blemished Characters; take care at least to  
 “ give some Appearance of Truth, to the  
 “ Falshoods you advance. If you say, that  
 “ the Jesuits have ever impugned, directly or  
 “ indirectly, the Infallibility of the Holy See,  
 “ you will be belyed by all Mankind; for every  
 “ body knows how heartily we espouse, on all  
 “ Occasions, the Pope’s Cause. As to your  
 “ silly Distinction between a Question *de jure*  
 “ and one *de facto*, because I am resolved to  
 “ deal fairly even with you, I own that such a  
 “ Distinction was made use of in the famous  
 “ Controversy, touching the Ceremonies prac-  
 “ tised by the *Chinese* in honour of *Confucius*,  
 “ But was it ever employed by any Writer of  
 “ our Society? ’Tis true, that some, who in ap-  
 “ pearance espoused our Quarrel, (and that  
 “ with no good Design) had recourse to such

“ a Distinction, the Author of the *Apologetic*  
 “ *Letters*, in defence of our Missionaries in  
 “ *China*, used it. These Letters you maliciously  
 “ ascribe to *F. Ptolomei*, which is a piece of  
 “ Impudence hardly to be matched, since that  
 “ Father was raised to the Dignity of a Car-  
 “ dinal, on account of the blind Submission  
 “ he shewed to the Decisions of the Holy See  
 “ in that famous Controversy. No Jesuit had  
 “ any hand in the Letters you mention: they  
 “ were, in all probability, written by some  
 “ of your Brethren on the other side the *Alps*,  
 “ who were the first Broachers of your Distinc-  
 “ tion between a Question *de jure*, and a Que-  
 “ stion *de facto*.” Thus far *F. Aquilera*, a  
*Sicilian* Jesuit, in his Book entitled *Lazarus*,  
 printed at *Rome* in 1728; wherein he maintains,  
 against the Abbot *Lazarini*, Professor of Rhetoric  
 at *Padoua*, the Validity of Baptism conferred  
 upon a Child in its Mother's Womb; for the  
 Jesuits tell us, that *Aloysius Gonzaga*, one of  
 their Saints, would not come into the World  
 before he was baptized, lest it should be said  
 that he was born a Sinner. *F. Ptolomei* was,  
 without all doubt, the Author of the *Apologetic*  
*Letters* mentioned here, and handled the Holy  
 Father's Infallibility pretty roughly in them.  
 But the Jesuits take care never to put their  
 Names to Books of that nature, to the end  
 they may be free to disown them, as Occasion  
 requires, and even to lay them upon others.

THE fourth Piece contained in this second  
 Volume, is a Specimen of *Confucius's* Philo-  
 sophy, in *Chinese* and *Latin*, with Notes; to  
 which is added, Part of a Book, which is ex-  
 plained in the Schools among the *Chinese*, and  
 contains some Account of the *Chinese* History

from the earliest Times, as also of their civil and religious Ceremonies, of their Government, Laws, Chronology, Cycles, Coins, Weights, Measures, &c. The Book is entitled, *Sia ul lun*, that is, *Instructions for Children*, and is of great Authority among the *Chinese*. In the Perusal of this Work, the Reader will be often obliged to guess at our Author's meaning, it being impossible always to discover it by the Grammatical Construction.

## ARTICLE VIII.

*Pausanias, ou Voyage Historique de la Grece, traduit en Francois, avec des Remarques. Par M. L'Abbé Gedoyn, Chanoine de la Sainte Chapelle, & Abbé de Baugenci, de l'Academie Royale des Inscriptions, & Belles-Lettres, &c.*

That is,

*Pausanias, or an Historical Journey over Greece, translated into French, with Remarks. By the Abbot Gedoyn, Canon of the Holy Chappel, and Abbot of Baugenci, Fellow of the French Academy, and of the Royal Academy of Inscriptions, and Belles-Lettres. Paris 1731. Two Volumes, Quarto.*

THE first thing that occurs in this learned Work worthy of Observation, is Mr. Gedoyn's Preface, wherein he gives an account of the Original, its Author, and his own Performance.

formance. As to the Original, he observes, that it is the Account of Travels, and thereby accounts for the Alteration he has made in the Title. And indeed the word Voyage, (as the French have it) not only suits better with the Subject, which *Pausanias* treats of, than the Word *Description* used by the *Latin* Translator, but is also more agreeable to the original Title, *περί Ελλάδος περιήγος*, which imports a Journey round Greece, or a Survey of that Country. The Work then of *Pausanias* is, and ought to be styled, a Journey or Survey. But as the many Chimerical and Romantic Accounts, which have been published in all Ages, but especially in ours, under the same Title, might raise in our Minds some Doubts, touching the *Greek* Historian's Veracity; Mr. *Gedoye* further observes, that we cannot reasonably entertain any Doubts of that kind, with respect to *Pausanias*, who relates his Travels not into any remote and unknown Country; but into Greece, which the *Romans*, to whom he addresses himself, and amongst whom he lived, were as well acquainted with as himself, and would not have failed to contradict him, had he advanced any thing, foreign to Truth. But neither is that Sincerity, which so plainly appears in all *Pausanias's* Accounts, and has never hitherto, been called in question, the only thing, which raises him above the common Rank of Travellers. His Works speak him both a curious Traveller, and a profound Writer. He was thoroughly acquainted with the Religion, Ceremonies, Laws, Customs, Manners, &c. of the People and Countries he describes. He had read their Poets, Historians, Genealogists, Geographers, &c.

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Annals, and all their most ancient Records, which were in his time, but are now no more. From them he gathered that vast number of curious Events and Particularities, which, as they are now only to be found in our Author, recommend him, above any other Writer, to the esteem of the Admirers of Antiquity. For he does not confine himself to the bare Description of Countries, as they were at the time he travelled into them; but traces the Inhabitants back to their first Origin, relates the Series of their Kings, records the Genealogies of their Great Men, and describes with an extraordinary exactness, and very minutely, all the Monuments, that were extant in his time, acquainting us to what Heroes they were erected, by whom, on what occasion, &c. Nay, he often ascends, from Generation to Generation, even to the Deluge of *Deucalion*, which was the great Epoch of the *Greeks*. Such an immense variety of entertaining Accounts, as are inseparable from a Plan of this nature, must necessarily not only render the reading of the Work extremely agreeable, but likewise acquaint the Reader with several curious and important Particulars relating to History, Chronology, Geography, Criticism, &c. And this is what happens in the perusal of *Pausanias*, who in describing, for instance, a Statue erected to an Hero, not only acquaints us with the Pedigree, Exploits, and Virtues of the Hero, but adds the History of the Statue, names the Artificer, informs us where he was born, under what Master he was brought up, what Scholars he had, in what time he flourished, &c. By this means he enables every Reader to judge at one view, of the improvement of Arts among the *Greeks*,  
 III. IV. and



and the time that passed from their first rise to their last perfection. Thus we may gather from several Historical Accounts we find in *Pausanias*, that Sculpture attained to the highest degree of Perfection among the Greeks, in the space of thirty Olympiads, or 120 Years; that is, from the 32d or 33d Olympiad, in which *Dipoeus* and *Scyllis* lived, both Disciples to one *Diadatus*, and the most ancient Statuaries of any Reputation that appeared in Greece, to the 83d, in which *Phidias* flourished, who eclipsed all others.

In the next place Mr. *Gedoyne* observes, that *Pausanias* does not describe Greece, as it is at present, stript of all its Beauties and Riches, reduced to a most miserable state of Slavery, and buried, as it were, in its own Ruins; but such as it was in former times, when it was looked upon as the Habitation of the Muses, and all Sciences; the Scene of Wonders; the Mother of Heroes, great Captains, Sages, Philosophers; and, in a word, the most famous in all respects, and most renowned Country of the Universe.

Mr. *Gedoyne*, after giving a general Account of ancient Greece, the Ground-work of the present History, acquaints us with the Method, in which our Greek Historian pursues his Subject. His relation comprises only a part of Greece, and the Cities which were possessed by the Greek Colonies in *Asia Minor*. He divides this part into ten States, which were antiently independent of one another, viz. *Attica*, *Corinth*, *Argolis*, *Laconia*, *Messania*, *Elis*, *Achaia*, (which the Printer by mistake has left out) *Arcadia*, *Boeotia*, and *Phocis*. The Description of these ten States comprehends that of other less con-

siderable States, which, after having maintained themselves for some time independent, were at last united to the former. These ten States are described by *Pausanias* in as many Books, each Book containing the Description of one State, except the fifth and sixth Books, which treat both of *Elis*, as the second comprises *Corinth* and *Argos*. As to the other People of Greece, viz. the *Ætolians*, *Acarnanians*, *Thessalians*, *Macedonians*, *Locrians*, and *Epirotes*, our Author only treats of them occasionally: whereas he describes the others with all possible exactness and distinction; traces out their first Origin, and brings them down from the most remote and dark times to his own Age; describes their Government; relates their Wars; mentions their Colonies; takes notice of their Cities and Towns, marking their situations and distances from each other: in a word, he omits nothing relating to them, which he had observed, or seemed worthy to be transmitted to posterity. If in the discussion of any point in matter of History or Antiquity, he espouses one Opinion preferably to another; he always takes care to produce his Vouchers, who are generally the most ancient Historians or Poets; but especially *Homer*, whose Authority was of great weight with him. And this is what above any other thing recommends the Works of *Pausanias* to such of the Learned as aspire to a thorough and well-grounded Knowledge of the Monuments of Antiquity, and are desirous of making new discoveries in matters of History, Geography, or Chronology.

As to *Pausanias* himself, our Translator observes, that he is one of those Writers, who are known only by their Works; since we are quite

quite in the dark, as to his Person, and scarce better informed, as to his Country. *Suidas* mentions two Writers of this Name, the one a *Lacedemonian*, and the other a *Cappadocian*, born in *Cesarea*, contemporary with *Aristides*, and counted by *Philostratus* among the Sophists or Rhetoricians of that time. But neither of these two can be our *Pausanias*; nor the *Lacedemonian*, because our *Pausanias* writes in the *Ionic*, and not in the *Doric* Dialect, and speaks like a Stranger, as well of *Sparta*, as of all the other places of *Greece* in *Europe*. Neither can the *Cappadocian* be our *Pausanias*; for our Historian was a *Lydian*, as appears from a passage of his *Eliacs* (*Lib. 2. Cap. 13.*) where in speaking of *Tantalus* and *Pelops*; there's no doubt, says he, *but they both lived in our Country*; which words must necessarily be understood of *Lydia*, the native Country of those Princes. From hence our Translator concludes, that *Pausanias*, who was, without all doubt, a Native of *Greece*, was born in some *Greek* City of *Asia Minor*, situated near Mount *Sipylus*. And this is all we know touching his Country. The time he lived in, is more certain; for he himself acquaints us, that he lived at *Rome* in the Reign of the Emperor *Adrian*, and of the *Antonines*. He reckons 217 Years from the rebuilding of *Corinth*, to the time in which he wrote his account of *Greece*. Now it is plain from *Dion Cassius*, and some Medals, that *Corinth* began to be peopled again, the Year of *Rome* 710; from whence it follows, that our Author wrote in the Year of *Rome* 927, which was the 16th of the Reign of *Antoninus* the Philosopher; and as that Prince is the last Emperor our Historian

mentions; we may presume he died in his Reign. *PAUSANIAS* in all likelihood, says our Translator, wrote some other Books, besides his History of Greece; for *Philostratus* ascribes some Orations to him, and *Eustatius*, *Stephanus Byzantinus*, and *Suidas*, quote him on occasion of mentioning the Names of some Towns and People; insinuating, that he travelled into Syria, Palestine, and all over Asia, and even published an Account of these his Travels. But, however that be, the Historical Account of Greece is his only Work now extant; a Work which in all Ages has been admired by the Learned, and well deserves to be proposed as a Model to all Travellers. The Style of this Work is, as Mr. Gedoyn justly observes, so concise, that it often becomes obscure, and hard to be understood; which he ascribes to two Causes, the one, that as *Pausanias* wrote for his Contemporaries, who were, for the most part, well acquainted with the things he describes; he thought it needless to dilate on Subjects, which were already generally known. The other, and perhaps the chief cause of this obscurity is, that the Works of our Greek Historian have been strangely corrupted, thro' the ignorance, or negligence, of Transcribers. And this is what has induced severable Critics to labour, as it were in emulation of each other, to rectify or illustrate his Text: and indeed, without their Elucidations and Corrections, *Pausanias* in several Passages had been quite unintelligible.

As to Mr. Gedoyn's Translation, it is done in such an easy, proper, and elegant Style, that one would take it rather for an Original, than

a Translation. This Performance will, no doubt, be well received by the Public, and gain the Translator a great Reputation in the Republic of Letters: the more, because he is the first who has translated *Pausanias* into French. 'Tis true, that *Fabricius* speaks of a French Translation of *Pausanias* done by *Vigenera*; but as no body knows any thing of such a Translation, we may justly presume, that *Fabricius* was mistaken in ascribing to *Vigenera*, a Translation that never was extant, as he is guilty in the same place of another fault, which is his omitting, in his account of the Translations of *Pausanias*, one done into Italian by *Alfonso Bonacciuoli*, printed at Mantua in 1592, and still extant. To the Translation Mr. Gedoyn has added some very learned Notes relating to matters of Chronology, Geography, Mythology, History, &c. and has taken care (for which he can never be sufficiently commended) to make only such Remarks as are precisely necessary for the right intelligence of the obscure or dubious Passages. He is not fond of making a shew of his Erudition; and therefore has not imitated those (*Dutch and German*) Commentators, who, to display their Erudition, croud Notes upon Notes, stop the Reader at every Word, multiply Beings, and, (what is worse). Folio's, without any necessity; and when they have worn out the Reader's Patience with a thousand idle and empty Speculations, drawn mostly from their Port-folio's, Repertories, and Common-place-books, leave him more perplexed than ever. As Mr. Gedoyn is, to our knowledge, well versed in the History, Chronology, and Mythology of the *Greeks*, he might easily have drowned, after the modern Fashion, the Text

in his Notes. But he remembered the famous saying of *Horace*, in his Art of Poetry, *sed nunc non erat his locus*; a Law, which most of our modern Writers look upon as antiquated. Mr. *Gedoy*n ingenuously owns, that his Notes are for the most part borrowed from *Casaubon*, *Meursius*, *Kubnius*, *Meziriac*, and *Paulmier de Grentemesnil*; and acknowledges himself indebted for several Lights to the Gentlemen of the Academy of *Inscriptions* and *Belles Lettres*. To the Notes our Translator has added several Copper-Plates, which will all prove very useful; but the three first Mr. *Gedoy*n thought absolutely necessary. These are three Maps done from the Memoirs of the late Mr. *Delisle* by Mr. *Buache*, his Son-in-law; the first a general Map of all *Greece*, and the Countries possessed by the *Greeks* in *Asia Minor*, the other two are particular Maps of *South* and *North Greece*. Besides these, the Reader will find the place where the Olympic Games were performed, and the Order of some celebrated Battles engraved according to the Designs of the Chevalier de *Folard*; whose Abilities in matters of this nature, are already well known in the Republic of Letters. The whole Work is closed with a very copious Index of all the Matters contained in the Text, as well as in the Notes.

As to the Editions of *Pausanias*; that of *Aldus*, containing only the *Greek* Text, was published at *Venice* in 1516, Fol. *Kubnius* used a Copy of this Edition, illustrated with a great many Manuscript Notes, by *Isaac Casaubon*, *Domitius Chaldeus*, a Native of *Verona*, translated the *Attica* and *Corinthiaca*, into *Latin*; which Translation was in several places corrected by *Jobannes Oporinus*, and printed at  
*Basil*

*Bafil* 1541, 4to. *Abrabamus Loescherus* translated the entire Work of *Pausanias* into *Latin*, and his Translation likewise was printed at *Bafil* 1556. *Le Clerc* tells us, in his *Bibliothèque Choise*, Tom. XI. p. 153. that the Translation of *Loescherus* was published together with the *Greek* Text; but he is mistaken. Neither did *Loescherus* add any Notes to his Translation, except a few conjectural ones set down in the Margin. A *Latin* Translation of *Pausanias*, by *Romulus Amasæus*, was printed at *Rome* 1547, 8vo. and reprinted at *Florence* 1551, 8vo. at *Bafil* 1557, 8vo. and at *Lyons* 1559, 12mo. All these Translations were published by themselves, without the *Greek* Text. The Editions comprizing both the *Greek* Text, and the *Latin* Translations, are the following. 1. That of *Frankfort* 1583, Fol. comprizing the *Greek* Text, according to *Aldus's* Edition; but corrected in a great many places, and illustrated with Notes, by *Guillelmus Xylander*; and the *Latin* Translation of *Amasæus*, with several Corrections, Notes, and copious Indexes, by *Fridericus Sylburgius*, who to the Translation has added a Dissertation de *Grammaticis Pausaniæ Anomaliis*, a Description of *Greece* from *Strabo*, *Ptolemy*, and *Pliny*, &c. 2. The *Manaw* Edition 1613, Fol. which only differs from the former in this, that the Translation is here joined to the Text, whereas in the *Frankfort* Edition it is by itself. 3. The *Leipfic* Edition, which contains whatever is to be found in the two former; but is, in other respects, far preferable to them. The Books are here divided into Chapters, with the Contents prefixed to each Book, and the Notes of *Sylburgius* and *Xylander* added at the foot of each Page. Besides, the *Greek* Text

Text is far more correct, having been revised with (great) care, and illustrated with very learned Notes, by *Jochinus Kuhnus*. To these we may add the *Italian* Translation, by *Alfonso Bonaccioti*, printed at *Manua* in 1593. Mr. *Gregor* takes no notice of the severe Censure, which *Scaliger* passes upon our Author: Not thinking, perhaps, that Critic's ill-natured Reflections sufficiently exploded by *Vossius*, & the general Opinion of all the Learned, who unanimously agree, as *Begerus* rightly observes, that *Pausanias* is a most accurate Writer: *Scriptor, ut inter doctos constat, accuratissimus*. Nay, some have found fault with him, on account of his being too exact and minutae, *accuratus ad fastidium usque fortuaria diis dedicatarum) adorator*. It is, we must own, somewhat surprizing, that such an over-exact Writer as *Pausanias*, in the minute Account he gives of the Temples and Altars at *Athens*, should have omitted the Altar, which *St. Paul* tells the *Athenians* themselves he had seen in their City, dedicated to the unknown God, *ἄγνωστον*. \* *Pausanias* indeed (and also *Philostratus* and *Suidas*) speaks of Altars at *Athens* consecrated To the unknown Gods: but it is very plain, that none of these Altars can be that, which *St. Paul* mentions. People were superstitious in those times to such a degree, that they not only gave room in their Temples to their own Gods; but willingly admitted all sorts of foreign Deities. Neither were they satisfied with that, but, lest any God should be

\* *Scaliger in Not. Arist. de Anim.*

† *Vossius Lib. 2. de Histor. Græcis.*

‡ *Laup. Begerus, Tom. 1. Thesauri Brandenb. pag. 284.*

§ *Petavius Faber III. Semest. p. 92.*

¶ *Act. Cap. 17.*



left out, used to consecrate Altars with this Inscription comprising them all, *To the unknown Gods*. From them the Roman Catholics substituting their Saints to the profane Deities of the *Gentiles*, have learned to dedicate Altars, appoint Holy-Days, &c. not only to such and such Saints in particular, but to *all Saints* in general. As *Pausanias* in describing the Altars, and enumerating the Gods that were worshipped at *Athens* (wherein he is minute to an excess) makes no where mention of an Altar dedicated to any *unknown God* in particular; *St. Hierome* is of opinion, that there was no such Altar at *Athens*; adding, without mincing the matter, that *St. Paul* was mistaken in relating this Inscription, as he generally is in the Verses he occasionally quotes out of the *Greek Poets*. According to that Father, the Inscription which *St. Paul* speaks of, was as follows: *To the unknown Gods of Europe, Asia, and Africa; to all the unknown and foreign Gods*. But whether from *Pausanias*'s not mentioning any Altar at *Athens*, dedicated to the *unknown God*, we may rightly infer, that there was no such Altar there, tho' *St. Paul* positively affirms to have seen one with that Inscription; is what we leave the Reader to judge.

ARTICLE IX.

Rerum *Italicarum* Scriptores, &c.

That is,

The Italian Historians, from the Year of the Christian *Æra* 500 to 1500, &c.

By

*Hieronym.* in *Epist. ad Titum. Cap. 1.*

By Lewis Anthony Muratori. Milan  
1723. Third Volume.

Anastasio  
Bibliothecarii Vitæ  
Romanorum Pon-  
tificum.

THE Pieces contained in the third Volume of Mr. Muratori's Collection, are,  
I. THE Lives of the *Roman Pontiffs*, from St. Peter to Nicholas I. commonly ascribed to *Anastafius Bibliothecarius*. To this Piece are prefixed two Dissertations; the one touching the ancient Catalogues of *Roman Pontiffs*, by *Emanuel Schelestratus*; the other touching the Book of the Lives of the Pontiffs, which is generally ascribed to *Anastafius Bibliothecarius*, and entitled *Liber Pontificalis*; by *Johannes Ciampinius*. From these Dissertations we learn, that *Anastafius* wrote only the Lives of *Gregory IV.* *Sergius II.* *Leo IV.* *Benedict III.* and *Nicholas I.* and that the Lives of the other Popes contained in the *Liber Pontificalis* were done by different Authors. *Anastafius* was a Native of Greece, and one of the most learned Men of his Age. He flourished about the middle of the 9<sup>th</sup> Century, and was Abbot of *Saint Mary's trans Tiberim*, and Librarian of the Church of *Rome*, whence he is called *Anastafius Bibliothecarius*. Authors are divided in their Opinions, touching the Authority of this Book. *Blondel*, tho' a Protestant, delivers his Opinion of it in the following Words: *eo veteres Ecclesiæ Romanæ Tabulæ continentur, nihilque eo scripto incorruptius editum, nihilque a falsi suspitione alienius reperiri potest.* *Salmasius* is of the same Opinion, and bestows great Commendations on the Author; saying, among other things, that we have not the least Reason to call in question the Truth of what he advances, since the whole Book is written *quasi solis radio*.

But

## ART. 9. HISTORIA LITTERARIA.

149

But *Peter Halloix*, tho' a Roman Catholic, was far from entertaining such an Opinion of the Work, or its Author. We shall set down his Words at length. *Quo cum haud satis cohercant* ; (says he, speaking of the *Liber Pontificalis*) *ma-*  
*hūs, ut quidem sentio, credetur Eusebio, & vete-*  
*ribus martyrologiis, quàm Anastasio Bibliothecario,*  
*aut ejus Libro de Romanis Pontificibus, qui fal-*  
*so attributus Damaso Papæ, plurimas quibusc de-*  
*cepit.*—*Damasus talem Librum scripsit nullum ;*  
*sed illæ omnes vitæ a dicto Anastasio sunt defor-*  
*matae, & sædis hallucinationibus plenas.* Thus  
*Peter Halloix* ; who is the only Writer of any  
 Note among the Roman Catholics, that ever  
 questioned the Authority of this Work. But  
 this however is not so strange, as that *Salmasius*,  
 after having taken a great deal of pains to prove  
 that St. Peter was never at Rome, should be-  
 stow such Panegyrics on a Book, wherein it is  
 asserted, in the very first Page, that that Apostle  
 suffered Martyrdom at Rome together with  
 St. Paul, in the Reign of Nero, and was buried  
 near that Emperors Palace in the Vatican.  
*Hic*, (says the Author of the *Liber Pontificalis*,  
 speaking of St. Peter) *martyrio cum Paulo cor-*  
*onatur post passionem Domini annis 38, qui sepul-*  
*tus est via Aurelia in templo Apollinis juxta locum*  
*ubi crucifixus est, juxta Palatium Nervianum*  
*in Vaticano, juxta territorium triumphale in Ca-*  
*lendas Julias.* We find here mention made of  
 Chalices, Vestments, Reliques, Holy-water, the  
 Sacrifice of the Mass, &c. in the earliest times  
 of Christianity. As to the Pope, he is stiled,  
*Vicarius Dei* ; *Claviger Cæli* ; *Auriga spiritualis*  
*Israelis* ; *universalis Pontifex* ; *specialis Pater* ;  
*omnium Arbiter* ; *tenens claves David*, *habens cla-*  
*ves Scientiæ*, in cujus pectoris arca *Tabulæ Testa-*  
*menti,*

menti, & Manna celestis superis requiescant, illius enim, qui quod ligat nemo solvit, quod solvit nemo ligat, qui aperit, & nemo claudit, claudit, & nemo aperit, ac vicem in terris possidet Dei, &c. These are the Titles bestowed upon the Popes by an Author, whom Mr. Blondel is pleased to call a *Writer of incorrupt Sincerity*. Baranius, Bellarmine, and other Roman Catholic Writers, lay great stress on this Book, in order to prove the Antiquity of the Ceremonies, Discipline, and Tenets of the Church of Rome. They strive, *tanquam per aris & focis*, to establish its Authority, & seek to convince us, that the first Part of it, comprizing the Lives of the first twelve Popes, was composed by S. Irenæus Bishop of Lyons, who flourished about the middle of the second Century. But all the Arguments they could produce, have been learnedly confuted by Hermannus Conringius, in his Treatise *de Electoribus Rom. Imperii*; Hospinius in his Treatise *de Origine Temporum*, Lib. 2. cap. 14. §. 7. by Crotus Molinæus, and chiefly by Dr. Pearson Bishop of Chester, in his first Dissertation on the Succession of the Popes, cap. 10. num. 12. where he shows that the Author of the *Liber Pontificalis*, or the Lives of the Popes, lived in the sixth Century, and was altogether ignorant of the State of the primitive Church.

2.º To the Lives of the Popes from St. Peter, to Nicholas I. commonly ascribed to Anastasius Bibliothecarius, are added the Lives of several other Popes, by Nicholas Rosselinus, Pandulphus Pisanus, and Bartholæus Guidonis. Nicholas Rosselinus was a Native of the Kingdom of Aragon, flourished in the Pontificate of Innocent VI. and was created Cardinal in 1356. If we believe Baranius, these Lives were written by di-

vers

Vitz non-  
nullorum  
Pontifi-  
cum Ro-  
manorum  
a Nicolao  
Aragoniz  
S. R. E.  
Cardinali  
conscrip-  
ta, &c.

vera Authors, and only collected by the Cardinal of Arragon. *Pandulphus Pisanus* was a Native of Pisa in Tuscany, and flourished about the Beginning of the 12<sup>th</sup> Century: *Bernardus Gaidanus*, that is, *Bernard* Son of *Guido*, was born in a Village of Limosin near *Rochefort*, about the Year 1260; and, having embraced a religious Life among the Dominicans, was created Inquisitor against the *Albigenses* in 1305; Bishop of Tux in Galicia in 1323, and from thence translated to the See of Lodove in 1324. He died in 1331. The Author of his Life, honours him with the following Panegyric: *Vir magni consilii, magnæ experientia, expertaque prudentia; ac Religiosis prædatus; vir modestus etque sanctus, ac humilitate profundus; fama, gratia, scientia ac eloquentia clarus; assimilatus insuper in fidei fervore, in zelo, ac sinceritate Religionis, Patribus Primitivis.* An Inquisitor, that is, a Man who was obliged, by his Office, to divest himself of all Sense of Humanity, could hardly deserve such an Elogy.

THE Reader will find, in the Life of Pope Alexander III. the Form of the Oath of Innocence, as it is called there, which Henry II. took at Caen in Normandy, in the presence of the Pope's Legates, in order to clear himself from all suspicion of his being privy to the Death of *Thomas Becket*, Archbishop of Canterbury. The Form of the Oath was as follows. "I, *Henry* King, swear upon the Holy Evangelists, that I never entertained any thoughts of putting *Thomas* to death, nor was any ways privy to that Crime; but as much concerned, when I heard it had been perpetrated, as if news had been brought me of the Death of my own Son. I own, how-

ever,

“ ever, that the wrath and indignation I shewed  
 “ against the holy Prelate, were the occasion  
 “ of his being murdered. For which Crime I  
 “ promise to send, at my own expence, and  
 “ without delay, three hundred Soldiers to the  
 “ Holy-Land, and either to maintain them  
 “ there a whole Year, or to pay such a Sum  
 “ as may maintain the like number. More-  
 “ over, I promise to wear the Cross for three  
 “ Years, and to go in Person to the Holy-  
 “ Land, if the Pope does not give me leave  
 “ to remain at home. Besides, I abolish, and  
 “ from this moment forbid and annul all the  
 “ unlawful Customs, which I have established  
 “ throughout all my Dominions. I will allow  
 “ Appeals to be made to the Apostolic See,  
 “ and hinder no body from appealing to  
 “ Rome. I likewise swear, together with the  
 “ King, my eldest Son, that we will receive,  
 “ and hold the Kingdom of *England*, of Pope  
 “ *Alexander*, and his Catholic Successors;  
 “ nor will we or our Successors ever look up-  
 “ on ourselves as lawful Kings of *England*, till  
 “ Pope *Alexander* and his Successors shall have  
 “ acknowledged us as such.” None of our  
 Historians mention the Article, wherein King  
*Henry* obliges himself to hold his Kingdom of  
 the Pope, which certainly they would have  
 done, had he taken any such Oath. But most  
 part of these Lives are Panegyrics, rather than  
 Histories; the main drift of their Authors  
 (who were the Pope’s Servants) being to raise  
 the Papal Dignity above the Regal, and set  
 forth the Power and Authority of the Popes.

At the end of the Life of Pope *Leo IV.*  
 Mr. *Muratari* has inserted the following Re-  
 mark: “In the Manuscripts of a latter date, (he  
 speaks

speaks of the Manuscripts of the Ambrosian Library, marked B and C, which we have hitherto made use of to correct the Lives of the Popes generally ascribed to Anastasius, we find next to Leo IV. Johannes Anglicus, who is said to have been a Woman, and to have governed the Church of Rome for the space of two Years. But that notorious Fable has been already exploded with such weighty and convincing Arguments, not only by Roman Catholic Writers, but by the Protestants themselves, that it is not worth our while to take any further notice of it. This, we must own, is a great commendation of the Manuscript Copies, which Mr. Muratori has made use of, in order to give us a more correct Edition of *Anastasius's* Works. If he looked upon these Manuscripts as genuine, he ought not to have struck the Name of this Lady out of his Catalogue of the Popes; if he took them to be spurious, how came he to make use of them at all? We know, that several Protestant Writers have given up this Point, and now look upon the History of the Female Pope as a meer Fable. Nay, Mr. Blondel was so fully convinced (by Silver Arguments, say some) that there never was a she Pope, that he could not help espousing, in this debate, out of pure love to truth, the Cause of the Church of Rome. Since Mr. Muratori is pleased to call the Arguments, which have been produced against the History of Pope Joan, weighty, convincing, and invincible, it will not perhaps be amiss to take a short view of them, that the Reader may judge whether or not they deserve such glorious and high-sounding Epithets.

THE first unanswerable Argument, used by *Baronius*, *Bellarmin*, *Onuphrius*, &c. is this. No Writer makes any mention of Pope JOAN before the middle of the 13<sup>th</sup> Century, when this Story was set abroad by MARTINUS POLONUS, a silly Monk, who is guilty of a great many other very gross Mistakes. This Argument is far from being invincible: for *Anastasi* *Bibliothecarius* (or whoever was the Author of the Work that passes under his Name) makes express mention of Pope Joan; as appears from the Manuscript Copies of the *Ambrosian Library*, from those of the Library of the Duke of *Modena*, and of the Cathedral Church of *Milan*, which contain the History of Pope Joan, and are tacitly acknowledged by Mr. *Muratori* himself to be genuine; since he has made use of them to give us a more correct Edition of *Anastasi*'s History of the Popes. 'Tis true, that in some ancient Manuscript Copies of *Anastasi* no mention is made of our She-Pope; but in others; no less ancient, she is ranked with the other Popes, and her History related at length. *Salmasius* and *Freher* attest to have seen in *Augsburg* two very ancient Copies of *Anastasi*, containing a distinct Account of a Female Pope. Besides these two Copies we are assured by Mr. *le Sueur*, in his *Ecclesiastical History*, and *Colomesius* in his *Historical Miscellanies*, that another very ancient one is lodged in the *French King's Library*, which relates the same Fact. Now were that History to be found only in one ancient Manuscript, that would be a strong proof of its being true; since it is not at all probable that any one would have forged a Story so prejudicial to the See of *Rome* in those Days, when the Roman Chatholic Religion prevailed

all



all over *Europe*, and Men were so much addicted to that See. As to *Martinus Polonus*, who is said to have been the first (tho' falsely, as we have shewn) that related that Story; he was Archbishop of *Cosenza*, High Penitentiary to Pope *Innocent IV.* and consequently would never have related the History of Pope *Joan*, had he not been convinced that it was true. Mr. *Chevreau*, in the second Part of his *History of the World*, endeavours to weaken the Authority of *Martinus Polonus*, by telling us, that he was a silly Monk, and guilty of a great many very considerable Mistakes in his *Treatise of the Wonders of Rome*: as for instance, he mistakes one Gate for another, the *Pantheon* for a Temple of *Cybele*, and the *Amphitheatre* for a Temple of the Sun. But tho' we should allow *M. Polonus* to have been really guilty of such mistakes (which we can hardly believe) yet this way of arguing; he mistakes the *Amphitheatre* for a Temple of the Sun, *ergo*, he mistakes a Pope for a Pope's; is so absurd and ridiculous, that it deserves no serious Answer. Some latter *Roman Catholic* Writers, and namely, Mr. *Muratori* have boldly advanced, that the Promotion of a Woman to the Papal Chair is not recorded in the genuine Writers of *M. Polonus*. But as Cardinal *Bellarmin* after examining, with great care, several antient and authentic Manuscripts, acknowledged, tho' much against his Will, that *Martinus Polonus* really wrote the History of the Popes, we may look upon all the Arguments that are produced to the contrary as mere shifts and quibbles.

THE second Argument, which the *Roman Catholic* Writers lay great stress on, is this; The Fathers of the Council of *Soissons*, say

they, having wrote to Pope *Leo IV.* for his Approbation; their Deputies found that he deceased before their Arrival, and returned the same Year from *Rome* to *France*, with the Subscription of his Successor Pope *Benedict III.* As Pope *Joan*, commonly called *John VIII.* is said to have held the Papal Chair between *Leo IV.* and *Benedict III.* they conclude from the Acts of this Council, that *Benedict III.* succeeded *Leo IV.* and consequently, that Lady *Joan* ought to be expunged out of the Catalogue of the Popes. When the Acts of this Council (which was the second of *Soissons*) were first published, the *Protestant* Writers challenged the *Roman Catholics* to produce the antient Manuscripts, from which they had been printed; and some of them even protested (perhaps too rashly) that they were ready to give up the matter in debate, if what was advanced could be proved from Manuscripts of uncontroverted Antiquity and Credit. We say, perhaps too rashly; because, however authentic the Manuscripts might have been, they ought, before giving up the Question, to have examined, and fixed the time of the Departure of the Council's Deputies, of their stay at *Rome*, and return to *Soissons*. But there was no occasion of discussing these Points: for notwithstanding all the *Protestants* could say, the *Roman Catholics* could never be induced to bring their Manuscripts to light, or point out the Library where they were to be found. From whence it was concluded, that the Acts of that Council, as published by *Sirmond* and *Binius* in their Commentaries, were far from being genuine. For had the Manuscripts, from which they copied the above-mentioned Account of the Council's

Council's Deputies Journey to *Rome*, and Return to *Soissons*, been authentic, they would infallibly have produced them, when challenged on terms so advantageous to their Cause. To this we may add the inextricable difficulties those have thrown themselves into, who make *Benedict III.* succeed, without any intermediate Pope, to *Leo IV.* They are forced to lengthen the Lives of the Popes, who preceded and followed our Popes, and to confound the whole Order of their Succession. *Bellarmin* calculates very minutely the time of each Pontificate, except that of *Leo IV.* which is a plain proof, that he was at a loss how to dispose of the two Years, during which the Papal Chair was filled by *Joan*. In his Treatise of *Ecclesiastical Writers* he extends the Pontificate of *Nicholas I.* who succeeded *Benedict III.* to ten Years; but in his *Chronology* he reduces it to nine and a half; *Platina* computes only seven Years, nine Months, and thirteen Days. *Anastasius*, according to *Mr. Muratori's* Edition, gives him nine Years, two Months, and twenty Days. Neither do they agree among themselves, with respect to the number of their *Joans*. *Baronius*, *Bellarmin*, *Onuphrius*, &c. count only twenty three Popes who bore that Name; whereas *Platina*, and *Bartholomew Garanza*, Archbishop of *Toledo*, in his *Abridgement of the Councils*, reckon four and twenty Popes of that Name. Such are the Variations and Contradictions that have been introduced into the History of the Popes, by those, who were resolved, at all adventures, to bestow our Female Pope of her Triple Crown, which she was surely as worthy of, as most of the profligate Fellows that have wore it.

BUT the finding out of what gave birth to this pretended Fable is, what most of all puzzles the Defenders of the Papal Dignity. *Baronius* finds out a Patriarchess placed on the See of *Constantinople*, which strange Adventure gave rise, in his Opinion, to the Story of a Popess raised to the See of *Rome*. One might answer *Baronius*; that if a Woman was really chosen for Patriarch of *Constantinople* and all the *East*, it was not impossible for another Woman to be chosen Patriarch of *Rome* and all the *West*. Others tell us, that their Pope *John XII.* had a Mistress, named *Ann*, or *Joan*, or *Manida*, or *Olimpia*, who had a great Ascendant over him; whence, because he let himself be governed by her, he was nick-named Pope *Joan*. Had all the Popes, who kept Mistresses, or were governed by them, been deemed Females, we should have but very few Males among them. Pope *John* was not surely more ruled by his Concubine, than in latter Ages *Paul III.* by his pretty Daughter *Madonna Costanza*, who was to him what the famous *Donna Lucrezia* is said to have been to Pope *Alexander VI.* in the following Epitaph.

*Conditar hoc tumulo Lucretia nomine; sed re  
Tibis Pontificis, filia, sponsa, nurus.*

THE third Argument some *Roman Catholic* Writers greatly insist upon, is drawn from the improbability, and almost, say they, impossibility, of such an event. For what is more improbable, than that a young Woman should be advanced to a Pontificate? Tho' we should allow it to be improbable, we ought not from thence to infer that it is false: for how many things

things highly improbable are at the same time undoubtedly true? Besides, we shall find nothing so very improbable in the Case, if we suppose, as we ought to do, that she disguised herself so well, that no one could doubt of her being a Man. How many instances of this nature have all Ages produced? We read of Priests, Monks, Doctors, Captains, and Soldiers, all Females, who were taken for Men. Besides, the History of the Patriarchs of *Constantinople* is not so improbable, as not to be believed by those very Writers, who find such improbabilities and impossibilities in the History of our Popes. If a Woman could disguise her Sex so artfully, as to be raised to the Patriarchal See of *Constantinople*; why could not another Woman by the same means, be placed on the Patriarchal See of *Rome*? Some odd and intricate Circumstances, which give a certain air of improbability to a Fact, do not therefore render it incredible, especially when it is attested by unexceptionable Witnesses. Now the History of the She-Pontiff is attested by a great many Witnesses of unquestioned Credit, who flourished long before the Reformation; were all of the *Roman* Religion, most part of them Clergymen, and even some canonized Saints. Is it not highly improbable, nay, altogether impossible, that Men of that Character should have forged such a Story, so prejudicial to their own Interest? Had they forged it, is it likely they would have been allowed to divulge it in their Writings, at a time when the Papal Tyranny prevailed to such a degree all over *Europe*? It is far less improbable, that there was a Female Pontiff, than that her Story should have been invented

by the *Roman Catholics* themselves, divulged in their Books with impunity, and received, as matter of Fact, and without contradiction, during the space of five hundred Years. So that after all, such as deny there ever was a She-Pope, believe things far more improbable, than those who admit the truth of that History. *Ptolomæus Lucensis* lays great stress on some antient Manuscripts of *Anastasius*, *Martinus Polonus*, *Marianus Scotus*, *Sigebert*, &c. in which this Story is not to be found, But it is plain, they have been corrupted. Neither ought that to seem strange, since the Holy Scripture itself has undergone the same fate; and several important Passages are to be found in some Copies very different from what they are in others. The Knavery of the Priests has corrupted all sorts of Books, by retrenching, adding, or altering some thing or other. We shall close this Subject with a *French Epigram*, ascribed to one *Joannes Pannonius*, wherein he gives the reason, why the famous *Groping Chair* is now no more in use.

*Nul ne pouvoit jouir des saintes clefs de Rome  
Sans monstren qu'il avoit les marques de vray  
homme :*

*D'où vient donc qu'à présent, ceste preuve est cessée  
Et qu'en n' a plus besoin de la chaire percée ?  
C'est pource que ceux-là qui ores les clefs ont,  
Par les enfans qu'ils font, monstrent bien ce qu'ils  
sont.*

Which we find thus translated by an obscure  
Poet of our own Nation,

*Whilom*

*Whilom none mought the Keys of Rome, possess;  
Till be the marks had shewn of Manfulness.  
Whence then I pray 's that Scrutiny no more,  
And that the Groping Chair's thrown out of Door?  
Why troth, Those now, who those same Keys do bear,  
By 16 younglings they heget, shew plainly what  
they are.*

IN the Lives of the Popes, which take up this whole Volume, the Reader will find most part of the remarkable Events of those Times, described with great minuteness. The Life of Pope Celestin V. is done in Verse (and indeed very elegantly, considering the Ignorance of those times) by a Cardinal, who styles himself, *Jacobus Cardinalis S. Georgii ad Velum Aureum, caput & in Papatu familiaris.*

## ARTICLE X.

### *The Present State of LEARNING.*

#### LEIPSICK.

**M**R. Christian Gottbold Willisch, late Rector of Annaberg, and now Minister at Freyberg, has published here, *Arcana Bibliothecae Annabergensis, in partes tres divisa, Epistolae LXXII summorum quorundam Principum, Clarissimorumque seculi XVI & XVII Virorum nondum editas, nec non Annalium Typograph. usque ad annum M. D. Specimen complexa.* In 8vo.

Mr. Gesner has put out a second Part of his Observations upon the *Philopatris* of Lucian: *Job. Matthia Gesneri Disputatio Academica.*

*misa de Philopatrie, Dialogo Lucianeo.* In 8vo. The first Part was printed at *Iena*, in the Year 1715.

The following Book is written originally in French, by Mr. *John Gottlieb Ublich*, a Saxon Advocate: *Les Droits des Ambassadeurs & des autres Ministres publics les plus éminens, avec un Tableau qui représente les Ministres négocians à plusieurs Cours de l'Europe dans les années 1730 & 1731.* In 4to.

*Elementa Juris Canonici & Protestantium Ecclesiastici, commoda Auditoribus Methodo adornata à Jo. Georg. Perischo Juris-consulto.* In 8vo.

They have printed here a curious Dissertation concerning the high Office of Cup-bearer belonging to the King of *Bobemia* as one of the Electors of the *Roman Empire*. *De Origine & Progressu Archipincernatus Bobemici in sacro Romano Imperio, ac summis inde derivandis Juribus; Disquisitio Historica. Adjecta sunt in fine Diplomata Rudolphina hac pertinentia.* In 8vo.

*Conr. Sam. Schurtzfleischii Historia Civilis, Sacra, atque Literaria Sæculi decimi sexti, in Annala digesta, & nunc e MS. eruta.* In 8vo.

*Chrestomathia Græca, sive Loci illustres ex optimis Scriptoribus dilecti, quam potuit emendatè edidit, Notulis brevibus, & Indice copioso illustrati à Jo. Matthea Gesnero. Obiter Demosthenis encomium Lucianæum transposita una pagina integritati restituitur.* In 8vo.

*Syllepsilogia Historico-Medica, hoc est, Conceptionis Muliebris Consideratio Physico-Medico-Pærensis, qua ejusdem locus, organa, materia, modus in atrejis seu imperformatis, item signa & impedimenta, deinde Didymotocia seu Gemellatio, superfætatio & embryotocia, & denique varia*  
de



*de Graviditate vera, falsa, occulta & diuturna, nec non de Gravidarum privilegiis animique pathematis & impressione, raris & curiosis Observationibus traduntur à D. Martino Seburigio, Physico Dresdensi. In 4to.*

*M. Gottlieb Frid. Gude V. D. M. Laubæ Lussatorum, & Soc. Scient. & Charit. Sax. Collegæ de Ecclesiæ Ephesinæ Statu imprimis ævo Apostolico; Commentatio Historico-Exegetica-Critica, una cum posteriorum vinculorum Pauli ejusque Martyrii Vindicis Cel. Wesselio, Theol. Batavo oppositis. Accedit Vita S. Pauli per Gensium Majorem olim descripta, propter raritatem nunc recusa.*

## W O L F E N B U T T E L.

*Mr. Eckhard has published Henrici Leonis Auctoritas arcæ sacra in constituendis atque confirmandis Episcopis, ex Historiæ Monumentis exposita ac demonstrata à Tobia Eckbardo Hl. Quedl. R. In 4to.*

*Henricus Leo, Duke of Saxony and Bavaria, died in the Year 1195. Matilda his second Wife, was Daughter to Henry II. King of England.*

## I E N A.

*Dr. Wycherer has asserted the eternal Divinity of our Saviour against Mr. Whiston: Johan. Friderici Wycherer Theolog. D. & P. P. extraord. Phil. Natural. Ordinarii Vindiciæ Eternæ Divinitatis Jesu Christi adversus Guilielmi Whistoni Angli Account of the Primitive Faith, sive expositionem fidei duorum primorum à nato Christo seculorum, Exercitationibus Academicis decem propositæ. In 4to. To this Book he has prefixed a Dissertation, entitled, de Arii Veræ Divinitatis Christi hostis Morte misera ex Antiquitatis*

*quittatis Ecclesiastica Monumentis clarissime ostensa, Prolusio, &c. In 4to.*

*D. Menonis Hannekenii Theologi olim Marburgensis ac denique Lubecensis, Explicatio Epistolæ S. Pauli ad Epheſios, quàm variis Observationibus illustravit & clarissimi viri Jo. Friderici Burgii logica ejusdem Epistolæ Analyſi locupletavit Laurentius Reinbardus. Præſationem præmiſit Jo. Reinbardus Rus, L.L. O.O. & ſacr. in Acad. Ien. P. P. O. In 4to.*

*Burcardi Gottb. Struvii Sebediaſma de Partu ſuppoſito & cuſtodia Fæminarum illuſtrium, variis argumentis atque exemplis illuſtratum. In 4to.*

*De Pauli in Urbem Romam ingreſſu Actorum XXVIII. 16. deſcripto, Exercitatio Hiſtorico-Theologica varii generis Obſervationibus illuſtrata. In 4to. Mr. Arletius is the Author of that Diſſertation.*

*Chriſtiani Sam. Ziegra Ampliſſ. Colleg. Phil. adjunſti Meritiſſimi, Diſſeratio de Serpentibus igniſis, populo Iſraelitico in Deſerto divinius miſſis, ex Num. Cap. XXI. In 4to.*

### H A L L E.

There is lately come out here Joa. Petr. de Ludewig, Juris-conſulti, Fridericianæ Cancellarii, Vita Juſtiniani atque Theodoræ, Auguſtorum, nec non Triboniani, Juris-prudentiæ Juſtinianeæ Proſcenium. Fide coævorum, Latii & Græciæ, Scriptôrum; numiſmatum, conciliorum, legum, litterarum, codicillorum, lapidum, picturarum, muſivorum aliorumque monumentarum, cum ad Legum & Corporis Juris intelligendam Hiſtoriam, tum ad novi Juris Architeſtorum Apologiam; diſpuſſis Auctorum, in vario Scientiarum genere, erroribus & calumniis. In 4to. Mr. de Ludewig has illuſtrated that Work with ſeveral Medals

Medals neatly engraved, and a Map entitled  
*Orbis Justinianus Secundi sexti.*

## HAMBURGH.

The *Life of Mr. Bayle*, by Mr. Des Mai-  
sson has been translated into High-Dutch by  
Dr. Kohl. In 8vo.

## BERNE.

The two following Books have been prin-  
ted here: *Introduzione alla Filosofia Wolffiana,*  
*sulla quale si discorra d'alcuni Principii di questo*  
*Sistema di Filosofia, da G. G. K. in 8vo.*

*Controverses Philosophiques qu'il y a eu entre*  
*M. le Baron de Leibnitz d'une part, & Messieurs*  
*Foucher, Bayle, Newton & Clarke de l'autre,*  
*sur l'Harmonie préétablie qui se trouve entre l'Âme*  
*& le Corps: avec une Preface, où l'on prouve*  
*la vérité de cette Harmonie. Par J. J. K. In 8vo.*

## GENEVA.

They have printed here, under the Name  
of Amsterdam, a Book intitled *Le Monde fol*  
*préférè au Monde sage.* M. de Murali, known  
by his *Letters upon the English and the French*,  
is thought to be Author of it. That Gentleman  
has given into a refined Devotion, which bears  
the Name of *Pietism*, and lives now in the  
Principality of *Neuschâtel*, with some other  
Persons, who profess a singular Piety. They  
do not assist at the usual religious Assemblies,  
but separate themselves from them, upon the  
account of the general Corruption of Mankind.  
They are Charitable; visit the Sick; and be-  
have themselves in a very regular and edifying  
manner. Some of them pretend to be inspired,  
but these are of the lower rank, and the Chiefs  
amongst

amongst them, don't pretend to that divine favour, tho' they have a great regard for such Inspirations.

## P A R I S.

Father *Montfaucon* will soon publish the IV. Volume of his *Monumens de la Monarchie Françoisse*.

Mr. *Silbouette* has put out a second Edition of *Idée générale du Gouvernement & de la Morale des Chinois, tirée particulièrement des Ouvrages de Confucius*. In 12mo. The first Edition was printed in 1729.

*Les Privilèges des Suisses, ensemble ceux accordés aux Villes Impériales & Anseatiques, & aux habitans de Genève, résidens en France. Avec un Traité Historique & Politique des Alliances entre la France, & les treize Cantons, depuis Charles VIII. jusqu'à présent. Et des Observations sur la Justice des Suisses fondées sur les principes du Droit Public. Dedié à S. A. S. Monseigneur le Duc du Maine. Par M. Vogel, Grand Juge des Gardes Suisses.* In 4to.

*Lettre de M. de Sal--- Medecin, à M. l'Abbé de M. D. L. ou Dissertation Critique sur l'Apparition des Esprits.* In 12mo. pag. 57. The Author of that Pamphlet denies all sorts of Apparitions.

## L Y O N S.

They have printed here, under the Name of *Avignon*, a second Edition of *Bibliothèque Jansénienne*. In 12mo. F. *Colonia*, a Jesuit, is the Author of it. It gives an Account of the Books of the *Jansenists*; but that Account is very imperfect.

AVIG-

## AVIGNON.

F. Boyer has published *Histoire Generale de l'Eglise Cathedrale de Vaison, avec une Chronologie de tous les Evêques qui l'ont gouvernée, & une Chorographie ou Description en Vers Latins & François des Villes, Bourgs, Villages, Paroisses & Chapelles qui composent ce Diocese.* Par le R. P. Louis Anselme Boyer de Sainte Marthe de Tarascon, Professeur en Theologie de l'Ordre des FF. Prêcheurs de la Congregation du Très-Saint Sacrement, 2 vol. in 4to. The Chorography or Description of the Diocesis of Vaison in Latin Verse, was written by Joseph-Maria Suárez, Bishop of that Place, a very learned Man.

## AMSTERDAM.

Wetstein and Smiltb have printed a very curious Book, entitled *La Vie de Mahomet, traduite & compilée de l'Alcoran, des Traditions Authentiques de la Sonna, & des meilleurs Auteurs Arabes, par M. Jean Gagner, Professeur des Langues Orientales dans l'Université d'Oxford,* 2 vol. in 12mo. The Preface contains several curious and learned Observations upon the *Life of Mahomet*, by Count Boulainvilliers.

They have likewise printed, *Entretien instructif d'un Pere avec son Fils, sur les premiers Principes de la Religion & de la Morale; ou Catechisme raisonné, traduit de l'Anglois, par Mylord \*\*\** in 12mo.

## LONDON.

Lately printed a new Edition of the *Marmora Oxoniensia*, which were published by Dr. Prideaux in the year 1676.

This

This Edition bears this Title,  
*Marmorum Arundellianorum, Seldenianorum, aliorumque Academiæ Oxoniensæ donatorum, cum variis Commentariis & Indice, secunda Editio. Londini Typis Gulielmi Bowyer. 1732 Folio. By Michael Mattaire.* All the Plates are graved afresh; and two new ones added.

Besides what Dr. Prideaux's Edition contains, there are added in this the Notes of the following learned Men, *Jacob. Palmerius, Joan. Marsham, Thom. Reinesius, Edm. Chishull, Thom. Smith, Rich. Bentsley, Scipio Maffeus, Henr. Dodwell.* As also a *Specimen Conjecturarum ac Annotationum*, in which the Editor has been assisted by *three Copies* of Dr. Prideaux's Edition, with *marginal Notes*, and by some other Pieces not before printed.

The Work is concluded by a very large *Index* of all the Words in the Marbles, and of all the Things mentioned in the foregoing Comment. In which *Index* are interspers'd a great many Observations.

There are 300 Copies only printed, all in large Paper. The whole contains 175 Sheets.

THE following Extract of a Letter, which we have received from M. *Argelati*, cannot but be acceptable to our Readers.

*Extract of a Letter from Mr. Argelati, dated Milan November the 20th 1731.*

I suppose your Medallists have not yet well examined my Edition of *Mezzobarba*. In my Preface, I said, that I was only giving the number-

numberless Corrections, and the Additions contained in the MSS. communicated to me. The second Volume which I am preparing without intermission, will contain my own Additions, which will be much more considerable than those of *Paris*. I am assisted by six Gentlemen, who are travelling on purpose to view the most remarkable Cabinets of *Europe*.



The following Books have been just imported, and are sold by NIC. PREVOST, Bookseller in the *Strand*.

**C**ommentarii Academiæ Scientiarum Petropolitane. Tom. I. ad annum 1726. Tom. II. ad annum 1727. Petropoli, typis Academiæ 1728, & 1729. In 4to.

Plantarum minus cognitarum Centuria I. II. III. complectentes Plantas circa Byzantium & in Oriente observatas per J. C. Buxbaum. Acad. Scientiæ Socium. Petropoli ex Typographiæ Academiæ, 1728, 1729. In 4to.

Theopbili Sigefridi Bayeri Regiomontani, Academici Petropolitani, Græcarum Romanarumque Antiquitatum Prof. Publ. Ord. Societ. Regiæ Berolin. Sodalis, Museum Sinicum in quo Sinicæ Linguae & Litteraturæ ratio explicatur. Petropoli, ex Typographia Academiæ Imperatoriæ 1730. 2 vol. In 8vo.

Christiani Wolfii Elementa Mathematicæ Universalæ. Tom. I. quæ Commentationem de Methodo Mathematicæ, Arithmeticam, Geometriam, Trigonometriam

Nº XIV. 1731.

O

metriam

Vol. III.

*metriam planam, & Analysin, tam Finitorum quam Infinitorum complectitur. Editio nova, priori multo auctior & correctior. Genevæ 1732. In 4to.*

*Il Decamerone di M. Giovanni Boccaccio nuovamente corretto & con diligentia stampato. M. D. XXVII. In 4to.* This Edition lately printed in Italy; is perfectly agreeable to that of the Junti of 1527. It is beautifully printed, in *Italick*.

*Le Ode di Anacreonte nuovamente da vari illustri Poeti nella Italiana favella tradotte, ed altre Rime publicate nell' occasione delle felicissime nozze degli Ecc. Sig. C. D. Filippo Archinto, e Co. D. Giulia Borromea. Milano. 1731. In 4to.*

*Vita di Benvenuto Cellini Orefce e Scultore Fiorentino, da lui medesimo scritta nella quale molte curiose particolarità si toccano appartenenti alle Arti ed all' Istoria del suo tempo. Tratta da un' Ottimo Manoscritto, e dedicata all' Eccell. di Mylord Riccardo Boyle, Conte di Burlington. In Colonia 1731. In 4to.* This Book is printed at Rome, but as the Author, who lived under the Pontificate of Clement VII. and Paul III. relates several secret Transactions of that time, they supposed it to be printed at *Cologn*.

*Mythologie ou l' Historie des Dieux, des Demi-Dieux, & des plus illustres Heros de l' Antiquité Payenne. Contenant l' Explication de la Fable & de la Metamorphose; où l'on fait voir, que le Culte, les Mysteres, les Sacrifices, & les autres Ceremonies du Paganisme ne sont que des Copies imparfaites de l' Histoire Sainte. Avec la Relation de la Destruction de Troye, par Dares Phrygien, nouvellement traduite en François sur la Traduction Latine de Corn. Nepos par Mr. Dupuy. A Paris 1731. 2 vol. 12mo.* Oeuvres



**Art. 10. HISTORIA LITTERARIA.**

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Oeuvres de Monsieur Riviere du Freny : contenant ses Comedies ; les Amusemens sérieux & comiques ; le Puits de la Verité, Histoire Gauloise ; le Parallele d'Homere & de Rabelais ; ses Nouvelles Historiques ; ses Poësies diverses, sur Chançons, &c. A Paris 1731. 6 vol. In 12mo.

Traité de la Verité de la Religion Chretienne, Tiré du Latin de Mr. J. Alphonse Turretin. Section III. De la Verité de la Religion Judaïque. A Geneve 1731. In 8vo.

Oeuvres diverses de Mr. le Baron de Walef, Auteur des Titans ; contenant ses Odes sur les Affaires du tems, avec une Description en Abregé de la Hollande ; des Reflexions nouvelles sur l'Iliade d'Homere, & la Tragedie d'Electre ; le Siecle de Louis le Grand, & Themire ou l'Actrice nouvelle sur le Theatre d'Athenes ; les Ruës de Madrid, l'Histoire de la Porcelaine, & le Combat des Echasses : avec plusieurs Satires & autres Pieces. A Liege, 1731. 5 vol. In 8vo.

*Elementa Chimiæ, quæ anniversario labore docuit in publicis, privatisque Scholis, Hermannus Boerhave.* Lugduni Batavorum 1732. In 4to. 2 vol.

*Anacreontis Teii Oda & Fragmenta, Græcè & Latinè: cum Notis Joannis Cornelii de Pauw.* Trajecti ad Rhenum 1732. In 4to.

*Jo. Frid. Cottæ Commentatio Historico-Theologica de fallibili Pontificis Romani Auctoritate ex Actis Concilii Constantiensis, maximam partem deducta, atque Viro Clarissimo Matth. Petitdidiero Theologo Gallo opposita.* Lugduni Batavorum 1732. In 12mo.

Le Zodiaque de la Vie, ou Preceptes pour diriger la Conduite & les Mœurs des hommes.

Traduit du Latin de Marcel Palingene par Mr. de la Monnerie. A la Haye 1731. In 12mo.

Dictionnaire de la Langue Françoisse ancienne & Moderne de Pierre Richelet ; augmenté de plusieurs Additions d'Histoire, de Grammaire, de Critique, de Juris-prudence, & d'une liste des Auteurs & des Livres citez dans ce Dictionnaire. Nouvelle Edition augmentée d'un grand nombre d'Articles. A Amsterdam 1732. In 4to. 2 vol.

Poësies de Monsieur l'Abbe de Chaulieu, & de Monsieur le Marquis de la Fare. Nouvelle Edition corrigée & considérablement augmentée. A la Haye 1731. In 12mo.

Recueil des Lettres & Memoires écrits par M. l'Abbé de Montgón, contenant les Negotiations dont il a été chargé. 1731. In 12mo.

Voyages en Anglois & en François d'A. de la Motraye en diverses Provinces & Places de la Prusse Ducale & Royal, de la Russie, de la Pologne, &c. Contenant un Traité de divers Ordres de Chevalerie, &c. des Remarques Geographiques, Topographiques, Historiques & Politiques, sur ces Provinces, &c. A la Haye 1732. In Folio.



# CATALOGUE

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*Des Livres nouveaux que NICOLAS PREVOST & Comp.  
Libraires vis-à-vis Southampton-Street in the Strand,  
ont reçu des Pays Etrangers, &c.*

**P**AUSANIAS *ou Voyage Historique de la Grèce, tra-  
duit en François, avec des Remarques.* Par Mr. L'Abbé  
GEDOYN, 2 vol. 4to. fig. à Paris 1731.

Tentamina Experimentorum naturalium captorum in  
Academia del Cimento sub Auspiciis S. P. Leopoldi M.  
Etruriz Ducis, & ab ejus Academiæ Secretario conscripto-  
rum, ex Italico in Latinum Sermonem conversa; quibus com-  
mentarios, nova experimenta, & Orationem de Methodo in-  
stituendi experimenta Physica addidit Petrus van Musschen-  
broek. 4to. fig. Lugd. Bat. 1731.

*Histoire de l'Isle Espagnole, ou de S. Domingue, écrite par-  
ticulièrement sur des Mémoires Manuscrits du P. Jean Bap-  
tiste le PERS, Jésuite, & sur les Pièces Originales, qui se con-  
servent au dépôt de la Marine.* Par le P. Pierre-François-  
Xavier de CHARLEVOIX, 2 vol. 4to. fig. à Paris 1730.

Nova Plantarum genera juxta Tournefortii Methodum  
disposita quibus Plantæ MDCCCC. recensentur, scilicet fere  
MCCCC. nondum observatæ, reliquæ suis sedibus restitutæ;  
quarum vero figuram exhibere visum fuit, ex ad DL. ancis  
Tabulis CVIII. graphice expressæ sunt; Adnotationibus,  
atque Observationibus, præcipue Fungorum, Mucorum, af-  
finiumque Plantarum Stationem, Ortum, & incrementum  
spectantibus, interdum adjectis. Regis Celsitudini Joannis  
Gastonis M. Etruriz Ducis. Autore Petro Antonio Michelio  
Flor. Folio. Florissia 1729.

Vita & Res Gestæ Sultani, Almalichi Alnafiri, Saladini,  
Abi Modaffiri Josephi F. Jobi, F. Sjadfi, auctore Bohadino  
F. Sjeddadi, nec non Excerpta ex Historia Universali Abul-  
fedz, easdem Res gestas, reliquamque Historiam Temporis,  
compendiose exhibentia. Itemque specimen ex Historia ma-  
jore Saladini, Grandiore Cothurno conscripta ab Amadod-  
dino Ispahanensi: ex MSS. Arabicis, Academiæ Lugdunor-  
Batavæ edidit ac Latino vertit Albertus SCHULTENS. Accedit  
Index Commentariusque Geographicus ex MSS. ejusdem  
Bibliothecæ contextus. Folio. Lugd. Bat. 1732.

*Sermons sur divers Sujets par Messire Antoine Anselme,  
Prédicateur ordinaire du Roy, de l'Académie Royale des Belles  
Lettres.* 6 vol. 12mo. à Paris 1731.

*Sermons du Père Hubert, Prêtre de l'Oratoire.* 3 vol. 12moi  
à Paris 1725.

*Elemens Historiques ou Methode courte & facile pour ap-  
prendre l'Histoire aux Enfans, par Mr. Drouet de Maupertuy.*  
2 vol. 12mo. à Paris 1730.

*Histoire*

*Histoire du Theatre Italien, depuis la Decadence de la Comedie Latine; avec des Extraits, & Examens Critiques de plusieurs Tragedies, & Comedies Italiennes, auxquels on a joint une Explication des figures, avec une Lettre de M. Rousseau, & la Reponse de l'Auteur. Par Louis Ricoboni, dit Lelio, Tom. II. 8vo. à Paris 1731.*

*Abregé Chronologique des principaux Evénemens qui ont précédé la Constitution Unigenitus, & qui l'ont suivie; où l'on montre en peu de mots la Naissance, & le Progrès des erreurs qui l'ont enfantée, avec les 161. Propositions du Pere Quesnet mises en Parallele avec l'Ecriture & la Tradition. 12mo. à Nancy 1731.*

Christ. Augusti Salig de Diptychis Veterum, tam profanis, quam sacris; Liber Singularis; Variis, ex omni Antiquitate, præsertim Ecclesiastica, de Oblationibus, Martyribus, Martyrologiis, Kalendaris, Litanis, Necrologiis, de Origine Missæ & Invocationis Sanctorum, Observationibus illustratus: Scriptus ex Bibliotheca Wolferbytanæ. 4to. *Hala Magd.* 1731.

*Cosmologia Generalis, Methodo scientifica pertractata, qua ad Solidam, imprimis Dei atque Naturæ, cognitionem Via sternitur. Autore Christiano Wolfio. 4to. Francofurti & Lipsia 1731.*

Augusta Concilii Nicæni II. Censura, hoc est Caroli M. de impio Imaginum cultu Lib. IV. ad primam Editionem recudi eos curavit ac subinde partim emendavit, partim illustravit præmissis & fuz, & primi editoris prælationibus, itemque Anonymi cujusdam Dissertatione critica Christoph. Aug. Heumanus, 8vo. *Han.* 1731.

*Les principes de la Nature, ou de la Generation des choses, par M. Colonne, 12mo. à Paris 1731.*

*La Casanoise, ou Histoire secreta des Mouvements arrivez au Royaume de Naples, sous la Reine Jeanne I. 12mo. à Paris 1731.*

*Les Aventures de Baron de Focnestre, par Theodore-Agripa d'Aubigné. Nouvelle Edition augmentée de plusieurs Remarques Historiques, de l'Histoire Secrete de l'Auteur, écrite par lui-même, & de la Bibliothèque de Maître Guillaume, enrichie de Notes par (M. le Duchat) 2 vol. Amsterdam 1731.*

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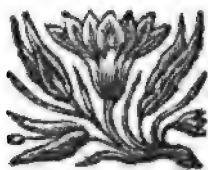
# HISTORIA LITTERARIA:

OR, AN  
EXACT AND EARLY ACCOUNT  
OF THE MOST  
VALUABLE BOOKS

Published in the several Parts of  
EUROPE.

*Floriferis ut apes in saltibus omnia libant,  
Omnia nos itidem.*——— Lucret.

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# HISTORIA LITTERARIA.

## ARTICLE XI.

*Vita & Res gestæ Sultani Almalichi Alnaseri Saladini Abi Modaffiri Josephi F. Jobi, F. Sjadsi, autore Bohadino F. Sjeddadi, &c.*

That is,

*The Life and Actions of Soltân Al-Malec Al-Nâfer Salâh'addin Modhaffer Yûsuf the Son of Ayûb the Son of Shâd; by Bahâo'ddin the Son of Shedâd, &c.*

Being a Continuation of Art. V. of Numb. XIV.

WE left the *Soltân* in a Sea of Grief for the loss of *Ptolemais*, from whence our Historian did his best to recover him; by remonstrating the Vanity of grieving for what he could not recal; and by setting forth the necessity of returning to himself, that the Enemy might not take the advantage of his Inactivity to his farther detriment. He entreated him to think of *Jerusalem*, and of securing the maritime Country, and of releasing those whom the Enemy now held in Captivity. A Council was called, wherein it was

N<sup>o</sup> XV. 1732.

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resolved, That it was to no purpose any longer to keep the *Franks* confined, since the City of *Ptolemais* was fallen into their hands. The *Soltân* therefore commanded the Baggage to march off with the gross of the Army, while he himself with a choice Body of light Horse kept his ground, to watch the Enemy's Motions, and to mark what they would do with the captive Garrison; flattering himself at the same time, that the *Franks*, puffed up by their good Fortune, might be tempted to make a Sally upon him, and thereby give him an opportunity of taking some revenge on them. But nothing of this happened; the *Franks*, regardless of him, minded nothing but the City they had got.

AFTER a smart skirmish which soon ensued, each side bethought them of the execution of the Treaty which had been agreed on at the Surrender of *Ptolemais*; and Messengers went from side to side to examine into and settle Matters pursuant thereto. And particularly, a *Maronite* and two belonging to the King of *England*, came to the *Soltân's* Camp, and having produced two exact Lists of their Captives, demanded a sight of the true Cross, that they might know whether it was there, or at *Baghdad*. It was accordingly produced, and they adored it, prostrating themselves with their Faces in the Dust, and behaving with extraordinary and boundless Devotion towards it. They signified, That their Kings allowed the *Soltân* three Months for the execution of the Treaty, the Conditions whereof, were to be fulfilled at three different Periods, upon three monthly Days. Accordingly, Preparations were made for the first delivery,



delivery, and all was soon ready, except some Nobles, whose Names were given in, but could not readily be found; which took up some time.

WHEN the first Term or Period was expired, a dispute arose. The *Soltán* would make no delivery till the *Franks* had released their Prisoners, and accepted his Security for the two remaining Payments; or else given him Security to make good what they received of him, 'till they had discharged their Prisoners. The *Franks*, we are told, were so unreasonable as to agree to neither; but insisted, that the *Soltán* should make his first Payment, and trust wholly to their Honour; which upon this occasion would not pass current with him. He had no Opinion of their sincerity, and would not trust them so far; but by sticking out, he brought a great calamity upon the Captives he wanted to release.

FOR the King of *England* (upon whom our Historian here bestows the Epithet of *accursed*) observing that the *Soltán* refused to deliver the Money, Captives and Cross, which were to make up his first Payment, resolved to be even with him. Here *Babao'ddin* takes occasion to blacken our first *Richard*. He pretends, that the Besieged were promised their Lives, at least, even if the *Soltán* should not think good to answer their Stipulations. But this *accursed Man* (says he) broke his Faith, and perpetrated that which his Heart had determined, even tho' he had received the *Soltán's* Payment, as was owned by those even of his own Religion. He drew out three thousand of the obscurest and least useful of the Captives, who being all chained together,

he miserably slaughtered in one place. Our Historian afterwards tells us, it was given out, that this horrid Butchery was done by way of Retaliation ; or because the King of *England* resolving to march for *Ascalon*, thought it unsafe to leave such numbers of *Moslems* in the City behind him. The *Soltán's* People beheld this Slaughter, but could not distinctly perceive what was going forwards ; they could only report, that the Enemy was in motion, which gave an Alarm, and brought on a warm dispute, wherein both sides suffered a great loss of Blood : But with the first Light of the next Morning the *Moslems* saw what had been transacted the Afternoon before ; and mourned the Fate of their three thousand Martyrs, as they called them.

THE Fortifications of *Ptolemais* were thoroughly repaired, and the King of *England* marched away for *Ascalon* ; leaving a strong Garrison behind him. He was encouraged to this Expedition, by information he had from two *Scenite Arabs*, who reported the *Soltán's* Forces to be inconsiderable ; but being convinced of quite the reverse, by frequent instances in his march, he ordered the two *Arabs* to be put to death as Traitors.

THIS march was truly a very troublesome one to *Richard*, and no General could do more than the *Soltán* did to prevent it ; and had not a very exact Discipline been observed in the *Christian* Army, and had they not been armed, at all points, in a very extraordinary manner, it had been impossible for them to proceed at all.

AT last, tired out, they sent Embassadors to expostulate with the *Soltán*, “ That the  
“ War

“ War was spun out to an unreasonable length, that the bravest of each side were continually falling ; that they were come only to assist the *Franks* of *Jerusalem* ; that it would be but just and prudent in the *Soltân* to make Peace with them, that the Armies might return each to their home.” Thus it was expostulated with *Al-Malec Al-Adel* the *Soltân*’s Brother, who went to hear what the Ambassadors had to say.

THE *Soltân* was not fond of hearkning to this, knowing the *Turkmans* to be on the point of joining him. However, it was so ordered, that the King of *England* and *Al-Malec Al-Adel* met to discourse this matter over, each of them proudly and potently guarded. The Conversation was so managed, that the King of *England* was the first that made mention of Peace. To which *Al-Adel* returned, “ That a bare mention of Peace was nothing, that he should be glad to know the Conditions expected, that he might be able to act as a Mediator with the *Soltân* towards bringing it to a Conclusion.” The King of *England* then said, that, in a word, their demand was a *general Restitution of all*, and that the *Soltân* should march home with all his Army. This was rejected by *Al-Adel*, with great scorn, and high words arose, and they parted.

THE *Soltân* upon this resolved to come to action with the *Franks* ; and the Battle of *Arsûf*, as our Historian calls it, ensued ; wherein he received a total overthrow, highly to his mortification, nor had he ever seen so black a day before. This, and the loss of *Ptolemais* so little a time before, made him determine,

to be before-hand with the *Franks*, by demolishing the City of *Ascalon*, whither they were now bending their march; that it might prove of no use to them towards the recovery of *Jerusalem*, or enable them to obstruct the Communication with *Egypt*. Upon these Considerations, therefore he ordered it to be demolished, to his infinite regret, it being a lovely Place, and very strong; and demolished it was, with the utmost precipitation, amidst the general confusion and outcries of the Inhabitants, who lamented, that they should be driven to so sore a necessity. The Work was hurried on the more, that it might not be interrupted by the *Franks*; from whom, in the midst of it, a Proposal of Peace came; but no less than the whole Kingdom of *Jerusalem* was demanded. The *Soltán* was glad to understand they were grown sick of the War, and ordered some shew of Compliance to be made; but finding that the demolition went on heavily, and that he was unable to remove what was treasured up in the Place, he set fire thereto, to the unspeakable loss of Provisions, Stores, Household Furniture, &c. But the Fortifications and Towers were so solidly built, that it proved a Work of great difficulty to make an end of the Destruction that was begun; while *Al-Malec Al-Adel* kept the Enemy from suspecting what was going forward, by amusing them with a talk of Peace.

A few days afterwards, the *Soltán* visited *Lydda* and *Ramlah*; and observing the Church of the former, and the Castle of the latter, to be firm Buildings, he levelled them both with the ground. While this Work was in hand, he went privately to *Jerusalem* to take a Survey  
of

of that Holy City; and before he departed thence, which was in two or three days, he saw every thing put into good order, and duly provided.

ABOUT this time, the Marquis of *Tyre* offered to make a separate Peace with the *Soltân*, on condition *Sidon* and *Berytus* were put into his hands; in return for which, he engaged to break with his Brethren in Faith, and to reduce *Ptolemais* to his Obedience again. The *Soltân* wanted some Earnest of his Sincerity; and the King of *England* understanding the Motion, marched back to *Ptolemais*, to frustrate the Marquis's Project, and bring him to a better Mind.

THE Enemy, therefore, being retired to that distance, the *Soltân* thought he might safely send his Brother to *Jerusalem* to direct Affairs there; from whence he in a few days returned again to the Army.

WE cannot pass over unobserved, that, here, we are told, the *Soltân* had lifted a regular Band of *Arabian Banditti*, to be continually pilfering and stealing what they could from the *Franks*, whether Money, Horses, or even living Persons. They were used to surprize them in their Sleep, and wake them with a drawn Dagger at their Throats, and commanding them Silence upon pain of Death, took them out of their Tents, and carried them off Prisoners; and many that attempted to cry out, paid for it with their Lives.

UPON the 26<sup>th</sup> of this same Month, the King of *England* desired *Al-Malec Al-Adel* would send an Ambassador to him; and what the King had to say amounted to this, as it was communicated to the *Soltân*: The Moslems

*and the Franks both perish; their Countries are desolated, and their Wealth and Strength are unmeasurably consumed. We have both done our Duty in this Contest and Holy War. Nothing remains to be disputed but the Holy City, the Cross, and our Boundaries. As for the Holy City, which is the very Source of our Religion, we cannot forgo our Claim to that, tho' we were all to die in the Prosecution thereof. As for the Country, restore to us, all on this side Jordan. And as for the Cross, which, in your esteem, is of no manner of Value, but with us of the highest Veneration, the Soltân shall give us that; that so, concluding a Peace, we may rest from our Labour.*

THE Soltân called a Council to deliberate upon this, and the following Answer was returned. *The Holy City is of the same concern to us, as to you; nay, of greater and more noble concern; for thence did our Prophet take his Night-Journey to Heaven, and there are the Angels wont to hold their solemn Assemblies. Do not therefore so much as let it enter into your thoughts that we will abandon it. We cannot be so careless or neglectful of our own Concerns, or answer it to the rest of our Faith. As for the Countries, they originally and of right belong to us, which you subdued to your selves, taking advantage of the weakness of the Moslems in those days. Lastly, The Cross is a scandal with us, and a great dishonour of the Deity, of which it becomes us to be mindful; unless the delivery of it may in a very remarkable degree redound to the Advantage of Islamism.*

THREE days after this, Al-Malec Al-Adel called our Historian and four others of chief note, and gave them the following Message to the Soltân. *The King of England desires that Al-Malec Al-Adel may take his Sister in Marriage;*

*riage; and, to confirm the Peace upon a solid Foundation, that she may reside at Jerusalem; and receiving, as a Dowry from her Brother, all that is his between Ptolemais and Ascalon, with other Gifts, she and her Husband may reign jointly at Jerusalem, as King and Queen of Palestine; and the said Kingdom to be added to the rest of Al-Adel's Lands and Provinces. That on the other hand, the Soltân should deliver up to him, [the King of England] the true Cross, and leave the Knights Templars and Hospitalers in the quiet Possession of their Lands and Castles. That there should be a general Release of Prisoners on each side. That the Peace being thus settled on a lasting Basis, the King of England would cross the Seas home again.*

*Al-Malec Al-Adel* was very fond of this Project, and he chose such a Number of Ambassadors, of which our Historian was the chief, to serve as so many Witnesses, that the *Soltân* either approved of the Plan, or rejected a Peace offered upon such honourable and advantageous Conditions. The *Soltân*, without hesitation declared his Assent, being persuaded, it seems, that the King would never ratify a Peace upon such terms, and that the whole was a collusion.

AN Ambassador was sent to the King of England, to acquaint him, that the *Soltân* came into his Measures; but when he arrived, he was told, there was a disappointment; that the King's Sister was highly offended at the Match, and had vowed by all that was good and sacred, never to admit a *Moslem* to her Embraces; and that thereupon the King had promised her to bring *Al-Adel* over to the *Christian* Faith. And thus

was

was the great Business of Peace suspended for the present.

In consequence of this disappointment, the War took its old course, and the Sword on each side was unsheathed again. A few days afterwards, the Marquis of *Tyre* made a renewal of his offer to break with the *Franks*, by his Ambassador, sent for that purpose. His Anger proceeded from the dissatisfaction of the other *Christian* Princes with his Marriage, says our Author, deeming it repugnant to their Laws and Ordinances. The *Soltân* lent an attentive ear to the purport of this Embassy, glad to hear of the dissension arisen among the adverse Powers; and ordered this Ambassador to be complimented with all the Honours shewn to those of the most considerable Princes.

WE must not insist much on the Occurrences of the War, which henceforward languishes very considerably, and shall only pursue the Negotiations towards a Peace, that we may not swell out this Article to an immoderate bulk, or have occasion to continue it in the following Number.

IN three or four Days after the *Tyrian* Ambassador's arrival in the *Soltân's* Quarters, *Al-Malec Al-Adel* and the King of *England* had a meeting, wherein great kindness and complaisance were shewn on both sides; and they parted as if the firmest Friendship had taken root between them. The King took this opportunity of desiring a Conference with the *Soltân* himself, from whom he received much such an Answer as formerly, *viz.* "That it would  
" not look well for them to war upon each  
" other after a Conference; but that Affairs  
" being duly settled, it would be highly be-  
" coming.



“ coming. That it could not suit with their  
 “ Dignity to confer together, but upon a  
 “ matter of the highest moment. That nei-  
 “ ther understood the other’s Tongue. And,  
 “ upon the whole, that it were best to defer  
 “ their Congress till every thing was settled  
 “ upon the most amicable footing, that they  
 “ might see each other with Pleasure and De-  
 “ cency, and ever afterwards hold a fair In-  
 “ telligence with each other.” The *Soltân*  
 was told, that the King was struck with admira-  
 tion at this Answer, and thence perceived no  
 good was to be done but by submitting to the  
*Soltân*, and acquiescing with his Inclinations.

THE next day, the *Soltân* gave Audience  
 to the *Tyrian* Ambassador, who assured him,  
 that not only the Lord of *Tyre* was ready to  
 break all Measures with the Western *Franks*,  
 but also many Nobles besides; and the like.  
 The *Soltân* gave him a favourable hearing,  
 was delighted at what he said, and promised  
 him a speedy Answer. At the same time came  
 the *English* Ambassador, accompanied by a  
 Man of one hundred and twenty years of Age.  
 He said, “ That his Master sought the *Sol-  
 “ tân’s* Love and Friendship: That the *Sol-  
 “ tân* having said he would invest his Brother  
 “ *Al-Adel* with those maritime Provinces; he  
 “ should be glad if he would act as Umpire  
 “ between him and his Brother, and divide  
 “ the Cities fairly between them. That by all  
 “ means the *Franks* should have some share of  
 “ *Jerusalem*. Finally, That he would have  
 “ him order the Partition so, as neither to  
 “ lessen himself in the eyes of the *Moslems*, or  
 “ him [the King] in the eyes of the *Franks*.”  
 The *Soltân* promised fair, and the Ambassador  
 being

being gone, he sent after them, to know their mind concerning the Captives; but in his heart there was no hopes of security and rest, but by an utter expulsion of the *Franks*, as he privately expressed himself to our Historian.

HOWEVER, this double Offer of Peace brought on a debate, whether it were best to hearken to the King, or to the Marquis, and the Proposals of each were laid before the Council: but for weighty Reasons, it was unanimously agreed, that the King was to be preferred. The ground-work of this Peace was the intended Marriage of the King's Sister with the *Soltân's* Brother; that these two should have the whole Kingdom of *Jerusalem*; and that the Queen should have all of it belonging to the *Franks* in right of her Brother, and *Al-Malec Al-Adel*, what belonged to the *Moslems*, in right of the *Soltân*. But the Queen being averse to this Plan, and all the *Christians* crying out against it; the King declared he could not proceed to execution till he had consulted the Pope; that accordingly he had sent an Ambassador to him, whom he expected to return in six Months time; that if the Pope granted a Dispensation, well and good; but that, if he did not, *Al-Malec Al-Adel* should have his Brother's Daughter, whom he could dispose of as he pleased, without troubling the Pope. In the mean time, the War went on; but to forward the Peace in prospect, the *Sidonian*, who came Ambassador from the Marquis of *Tyre*, was shewn upon all occasions, to spur them on to a conclusion of what hitherto had ended in mere talk; nor by delaying, to give the *Soltân* occasion to strengthen himself,

himself, by entering into a separate Alliance with the said Marquiss.

THE Affair of the Marriage was canvassed and explained to the *Soltân's* Understanding, who could not rightly conceive what should hinder the King from disposing of his Sister as easily as of his Niece; and upon the close it was returned, That in expectation of the Pope's Decision, the Plan should remain unalterable; and be executed just as it was, if it came to a Match.

THE Armies then, on each side, betook them to their Winter Quarters, the *Soltân* retiring to *Jerusalem*, and the King to *Ptolemais*. After some time, the King sent an Ambassador to signify his desire to confer with *Al-Malec Al-Adel*, whom he now looked on as his Brother, upon an Affair of equal importance to each side; wherefore *Al-Malec Al-Adel* set out <sup>Year of the</sup> with a strong Guard, and furnished with pro-Hejr. 588. per Instructions to expedite the Affair depending. Among other Articles, he was to insist on the demolition of *Berytus*; to make an offer of the true Cross; to agree that they should exercise their Religion in the Church of the Resurrection; and that they should have free Liberty to visit *Jerusalem* as Pilgrims, provided they were unarmed.

*Al-Malec Al-Adel* departed from *Jerusalem*, and on his way dispatched an Express with farther Proposals, which had been communicated to him on the part of the King of *England*, wherein was specified, that "the Partition of  
" the Country should be exactly equal, nor  
" one have more than the other, saving that  
" they would have the whole City of *Jerusa-*  
" *lem*.

“*lem*, allowing the *Moslems* a place therein  
“ for their Devotion.”

THIS opened a new Passage to disputes, and *Al-Malec Al-Adel* would not meet the King, but upon condition of his agreeing to the Articles he was charged with, and stiffly, and to very little purpose was the matter contested; wherefore *Al-Adel* returned again to the *Soltân*, having been able to make no progress in his Negotiation.

THE Marquiss of *Tyre*, in the mean time pressed the *Soltân* to declare himself, and take part with him; but his Ambassador was dismissed with words only. The next Month, it was told the *Soltân*, by a Noble *Moslem*, who made his escape out of *Ptolemais*, That the King of *England* observed a profound silence upon the subject of Peace, upon hearing there was some disturbance arisen beyond the *Euphrates*, which might cost the *Soltân* no small trouble to quell. This same Month the *Tyrian* Ambassador returned, and the *Soltân* fearing, that if he did not declare himself in favour of him, the Marquiss might be tempted to join the turbulent Spirits a-cross the *Euphrates*, and thereby give him a diversion from his HOLY WAR; he gave his assent to the Alliance, and dismissed the Ambassador. But within a very few days, News came that the Marquiss had been assassinated at the instigation of the King of *England*.

The next Month there came an Ambassador from *Constantinople*, demanding, among other things, “ the true Cross; that the Church of the  
“ Resurrection, and all the other Churches of  
“ note in *Jerusalem*, should be delivered up to  
“ Greek Priests; and that the *Soltân* would  
“ make

“ make with them a League Offensive and Defensive, and join to reduce *Cyprus*.” In two days this Ambassador was dismissed, and an *Egyptian* was sent to *Constantinople* on the part of the *Soltân*, with a civil repulse; and was particularly ordered to remonstrate, “ That the King of *Georgia* had proffered two hundred thousand Pieces of Gold for the Cross, to no purpose.”

THE *Franks* flattering themselves, that the *Soltân*'s Affairs were more embroiled than they really were, and knowing, that his Army was in Quarters, besieged *Darû*, a place of indifferent Strength and Consequence, near *Gaza*, and easily carried it; and in other slight Attempts they began again to infest the *Soltân*, but we have not room here to touch on the particulars.

THE *Soltân* therefore summoned in his Army, and the next News he heard, was, that the *Franks* were on full march towards *Jerusalem*. A Council was called upon this, wherein it was resolved, That the Walls of that City should be divided among the Chiefs to be by them repaired, while the *Soltân* with the gross of the Army kept the Field. Some skirmishes ensued between detached Parties and the Enemy's Convoys, wherein no great advantage was obtained on either side. But on the 11<sup>th</sup> of this Month, the *Soltân* received an unexpected and heart-breaking blow, by the rout of the *Egyptian* Army and Caravan, which the King of *England* surprized, and thereby obtained a vast booty, taking three thousand Camels, and five hundred Prisoners, and as many Horses; upon News of which, the *Soltân* was quite inconsolable.

FLUSHED with this extraordinary piece of good fortune, Count *Henry* was sent from their Camp to *Tyre*, *Tripoly*, and *Ptolemais*, to press all the able Men there into the Service against *Jerusalem*, which they now determined to besiege in good earnest. Whereupon the *Soltán* set all hands to work in preparing that City for an assault, and in destroying the Wells, and poisoning the Springs and Streams thereabouts, that there might remain nothing for them to drink, the Soil being quite rocky, and very improper for sinking of Wells. At the same time, he sent to all parts to gather his Army together.

THE War being revived to this pitch, the *Soltán*, who was now in *Jerusalem*, assembled his Princes and Captains ; and our Historian, at the *Soltán's* Command, exhorted them in a very religious strain, to imitate their Holy Prophet *Mohammed*, by entering into a solemn Vow and Association to persevere against the Dangers which threatened them, even to death itself. This was unanimously approved, and the *Soltán* pausing a while, as if he intended to speak, while all that were present expected what he would say, motionless and still, he thus at length began, after the usual initial form. *Know ye, That ye are this day the Safeguard of Islamism, its Strength and Bulwark. Ye well know, that the Blood of the Moslems, their Wealth and future Good, are now in your hands ; and that none has dared to withstand and make head against this Enemy, but your selves. If now ye withdraw your selves, (which God forbid ! ) the Enemy will fold and roll up these Realms, as the Angel, who writes down human Actions, rolls and folds up his Registers. But these Realms are recommended*

to your Faith and Piety; and ye are the Men, who have taken on you this Charge, and upon that account have been unsparingly supplied from the Treasury. The Hopes and Wealth of the rest of the Moslemite Provinces are centered in you. I have spoken.

To this *Griso'ddin Mesbûk* at once made answer, in the following emphatical, tho' short Expressions. Our Lord, we are thy Slaves, and Bond-Servants. Thou hast loaded us with thy Favours. Thou hast raised us to Dignity and Honour. Thou hast o'erwhelmed us with thy Mercifullness. We have nothing, properly, of our own but our Hands; and those are in thy hands, and at thy devotion. By the Almighty! not one of us will slacken his band, much less forsake thee; but as Death puts us off. In the same manner the rest professed themselves. The Mamlûks; however, arraigned this Conduct, and were for keeping the Field against the Enemy, and not suffering themselves to be penned up between four Walls, and exposed to the danger of suffering the Calamities, which were so severely felt by those who defended *Ptolemais*, all which was fresh in mind. But to leave them; the *Soltân* at this juncture was very grave and solemn, and the next day being Friday, performed a private and very decent Devotion prescribed and suggested to him by our Historian, resigning himself up to God, and imploring his Aid. The very next Morning news was brought, that a Dissension was arisen in the Christian Army; some being for the Siege of *Jerusalem*, and others against it. Of the former were the *French*, who declared they came into this Country for no other

reason, nor would return till *Jerusalem* were recovered. On the other hand, the King of *England* alledged, the impossibility of Success in the attempt, for want of Water. This was warmly debated between them; and at length they chose three hundred of their Chiefs to decide upon the Question; these three hundred chose twelve, and the twelve chose three; and these pronounced, that the Siege was not to be undertaken, to the great joy of the *Moslems*.

THE *Franks* thus retreated, the *Soltán* gave audience to an Ambassador from Count *Henry*, who notified to him, "That the King of *England* had made over the maritime Realms to him; wherefore he now laid claim to them, and demanded restitution of his Dominions, that he might conclude a Peace with him, and be as his Son." At this the *Soltán* was so enraged, that he could scarce keep his hands off the Ambassador, and immediately commanded him to be gone. But upon his desire to be heard a word farther, he declared, "His Master acknowledged his Realms were in the hand of the *Soltán*, and that he should hold himself obliged to him for what he should be pleased to restore to him." This soothed his Passion, and the Ambassador was allowed to stay. A while after came a *Moslem*, a Servant to one of the *Soltán's* Grandees, called *Mesbub*, from the King of *England*, charged with the following Message to his Master. Tell your Lord, That on both sides we perish every day. That it were best to refrain from further bloodshed. Beware how you think that this Motion proceeds from my weakness. I have only the common Good at heart. Let him therefore act the Mediator between us

I

and



and the Soltán. Do not flatter your selves with a vain hope, because I have withdrawn the Camp; for the Ram draws backwards only to butt with the greater violence. This was Richard's Message to Messtáh, and he sent private Agents under disguised pretences to forward the conclusion of a Peace; but no actual good ensued thereon for the present.

UPON the 26<sup>th</sup> of this same Month came the King's Ambassador to the Soltán, the substance of whose Charge runs thus. *The King of England saith, I am very desirous of thy Allyance and Friendship. As I would by no means act the part of Pharaoh, so neither can I imagine thou wouldst. Nor doth it become thee to desire the Destruction of all the Moslems; or me, of all Franks. For as much as I have invested this my Sister's Son, Count Henry, with the Dominion of these Lands, I deliver him up to thy Care, that he and his Army may obey thee, and be ready at thy call, if thou shouldst want their Assistance in the East. The said King saith, furthermore; Since thou hast behaved so generously towards so many Monks, who have obtained a restitution of so many Churches from thee; why shouldst thou deal so hardly by me, who only ask thee for one Church? I promised to make thee easy upon every Article thou didst not approve of, when I treated with Al-Malec Al-Adel, and I now perform my word; and if thou grant me but a bare spot or piece of waste Ground in the Holy City, I will accept of it.* The Ambassador having thus delivered himself, a Council was called, and for very weighty and cogent Reasons the following Answer was dispatched to the King. *For as much as thou approachest so near unto our wishes, and humblest thy self; and since it be-*

loveth us to offer one good turn for another; behold the Son of thy Sister shall be unto us, as one of the Sons of the Soltân; and unto thee shall be given the great Church of the Resurrection. The Realms we will divide between us. You shall have the Sea-Coast, which you now have in possession; and we will keep the Strong-holds and the Mountains. What lies between us may be equally divided. But Ascalon, and all thereunto belonging [the Franks had rebuilt or repaired it] shall be utterly demolished, that it may neither be ours or yours. The Territory, however, dependant on it, you may have, if such be your desire. But for leaving Ascalon in your possession, we abominate the very thoughts thereof.

THE Ambassador was dispatched the very same day, and the next there came an Ambassador from Godfrey, the unfortunate King of Jerusalem, "To return the Soltân thanks for his many Favours, and to entreat that twenty Christians might be admitted into the Castle of Jerusalem, on the hard Condition, that they should not hold the least Correspondence with those of their own Faith, who might happen to be there:" but nothing further could be obtained from the Soltân except the liberty of visiting the said City as Pilgrims, without Imposition, or Toll. At this Audience it was again strenuously insisted, that Ascalon should be demolished; nor did it avail to remonstrate, that the King had been at great Charges in repairing it; the grant of the Country about it, being deemed by the Soltân, a sufficient indemnity for that loss. It was at this time also insisted, that Darût and other strong Places should be demolished in like manner. In three or four days this Ambassador also  
was

was dispatched with a rich Present in his hands for his Master, in return for two Falcons he had brought.

THE same night came another Message from the King of *England*, "To desire, that the before-mentioned Places and another might not be demolished: to remonstrate how inconsiderable they were to so mighty a Prince as the *Soltán*: to acquaint him, that it would be next to impossible to prevail on the *Franks* to consent to such a Demolition: to entreat him to have a greater regard to Peace, than to suffer it to be retarded for so slight an obstacle: and to set forth, that the King was very desirous to return home; a Pleasure he could not hope for, if he was not complied with." Behold Reader, I pray, (says our Historian) what Artifices to compass an end, sometimes soothing, sometimes threatening, though the most urgent necessity called him homewards. Truly we stood in the greatest need of the divine Assistance to elude his wiles; and never had we to do with a more politic, or more warlike Enemy. The *Soltán* having advised with his Council, answered, "That as slight as the King was pleased to make of the three places in question, they were by all means to be demolished; and that they might take *Lydda* in the plain, to make good the Loss at *Ascalon*." But upon the seventh another Ambassador came from the King, to declare, "That they could not touch one Stone of *Ascalon*, and scorned to have so mean a Story of them told." Wherefore the *Soltán* prepared for War.

IN a few days the *Soltán* laid close siege to *Jaffa*, while the King of *England* marched against *Berytus*. The Siege of *Jaffa* deserves well to be read in our Author's own words; for though of short duration, yet for the time, none ever exceeded it in dreadful doings and obstinate behaviour on each side. The Town itself was taken, and unmercifully plundered by the greedy *Mosslems*, who here retook a good part of the Booty which had been taken from the *Egyptian* Caravan and Army; but the *Inhabitants*, by the *Soltán's* Order, retired into their Castle, to be there screened from the fury of his People, who were now transported with an uncommon desire of Rapine and Revenge. The King of *England* heard what was befallen to *Jaffa*, and hastened to its relief with fifty Ships, among which, his own, says our Author, who saw it, was all red, and had a red Sail. He found that the City had been taken and plundered, and that the Castle was upon the point of being evacuated. Wherefore he landed, and with a furious assault drove away the *Mosslems*, who were in and about the Town, and possessed himself of their Camp. All this was transacted in a very few days.

UPON this occasion, several *Mamúls* fell into the King of *England's* hands, and he with them had a good deal of free Discourse; extolling the *Soltán*, and declaring, that for his own part he came naked and unprepared for such a War; professing, that he did not imagine the *Soltán* could have reduced *Jaffa* in two months, which he mastered in two days: then calling one to him, Go; says he; and salute the *Soltán*, and say to him in my Name, "I adjure thee to agree to a Peace, We must  
" make

" make an end of the matter. My Realms  
 " beyond Sea are running to ruin. It is neither  
 " for our Interest, or yours, that the War  
 " should be any longer protracted." The  
*Soltân* made answer, " That the King might  
 " thank himself that *Jaffa* was ruined; and  
 " that now he would agree to give him up  
 " all from *Tyre* to *Cesarea*." Immediately  
 there came another Message from the King.  
 " That it was a Custom among the *Franks*,  
 " when any one received a City in gift, for  
 " him, thenceforwards to become the Vassal  
 " and Servant of him that gave it. That if  
 " the *Soltân* would give him *Jaffa* and *Ascalon*,  
 " the Garrisons of those Places should be al-  
 " ways at his command. Finally, That if the  
 " *Soltân* should stand in need of his Service  
 " in person, he would fly to his aid, and as-  
 " sist him with all his Abilities, so well known  
 " to the *Soltân* himself." The *Soltân* answered  
 to this, " Since the King came so far down to  
 " him, he would make him as civil a return.  
 " That they would divide the two Cities be-  
 " tween them; the King to have *Jaffa*, and  
 " the *Soltân*, *Ascalon*." The King in answer  
 to this " returned thanks for *Jaffa*, but begged  
 " he might have *Ascalon* also; that a Peace  
 " without more ado might be happily con-  
 " cluded, and he, not be obliged to winter  
 " here." The *Soltân*, without the least hesi-  
 tation, replied; " It is impossible for us to  
 " part with *Ascalon*; he must winter here,  
 " since he cannot but know, that the Land  
 " now in his possession, will be lost to him,  
 " as soon as he departs; nay, and even  
 " though he stay, if God so please. If it is  
 " no trouble to him to winter here, at the  
 " distance

" distance of a two Months Voyage from his  
 " House and Home, and in the very bloom  
 " of his days, to abstract himself from the Plea-  
 " sures his Age is fond of: I am sure it can  
 " be no great hardship upon me, who am  
 " here, in the heart of my Dominions, in the  
 " midst of my Family and Children; where  
 " I enjoy whatever I want, in great abun-  
 " dance; besides, I grow old, and have no  
 " longer a taste of Pleasures, but loath them.  
 " Moreover, I have an Army for Winter, and  
 " an Army for Summer. Lastly, By per-  
 " sisting in the War, I am firmly persuaded,  
 " that I perform a most acceptable Service to  
 " God: nor will I desist, till it has pleased  
 " him to adjudge the Victory to the one, or  
 " to the other."

THE Ambassador upon hearing this, desired  
 an Audience of *Al-Malec Al-Adel*. In the mean  
 time, the *Soltan* was assured, that the Enemy  
 was marched from *Ptolemais* to the farther re-  
 lief of *Jassa*; whereupon, it was resolved to  
 infest them on their march by all possible  
 means; that they might not embody together.  
 But he received Advice again, that the Enemy  
 were so far advanced on their way, that there  
 would be no opportunity of molesting them;  
 but at the same time he was told, the King of  
*England* lay without *Jassa*, with a very small  
 number of Tents and Men. The *Soltan* tra-  
 velled all night through by-ways, in hopes to  
 surprize him, and at dawn he reached the Tents,  
 which were not above ten in number. The  
*Franks* took the Alarm with great presence of  
 Mind; though they were but seventeen Horse-  
 men, according to some, and no more than  
 nine according to others, and of Foot not  
 above

above three or four hundred. They behaved with such intrepidity, and particularly the King of *England* in person, that the *Soltán* drew off, to avoid the shame of being even routed by such a mere handful; which went the more against him, as he had fresh and deep in mind, the baulk, and repulse, and loss of Booty retaken, he had so lately sustained at this same place.

*Al-Malec Al-Adel*, a very few days after this demanded a Conference with the King of *England*, and an Ambassador set out to acquaint him therewith; but he returned the very same day with News, that the King would not admit him into the City, "That he was quite disgusted at the disdain he was treated with by the *Soltán*. That indeed he had been very desirous of returning home; but since the *Soltán* had detained him till it was now Winter, he was resolved to keep his ground, and would treat no farther."

ABOUT the middle of the next Month, the *Soltán* had a great accession of Strength, and calling together his Chiefs, he thus bespoke them: "The King of *England* is dangerously ill; the French are doubtless meditating their return over Sea. The Enemy now exhausted, are ripe for Slaughter. Wherefore, I am for marching up to Jassa, where if any opportunity presents it self, we may lay bold on it; if not, we may march away for Ascalon under the covert of Night; whereby, if my generous warmth deceive me not, we may attain our end." This was determined: About the same time, the King of *England* sent out for Fruit and Snow, and was copiously supplied; for his illness had brought on him a great hankering after Pears and Peaches.

Peaches. The *Soltán* by enquiring of those who went backward and forward, informed himself of the state of *Jassa*, and the Transactions between the discontented *French* and King *Richard*.

PRESENTLY after, the King made fresh instances for Peace, declaring, that in all he had done hitherto he had only meant to maintain his Dignity among the *Franks*; and that if the *Soltán* would not absolutely surrender *Ascalon* to him, it was to be hoped he would not think much of refunding the Charges he had been at in the Repairs there. It was answered, that if the King would without more ado give up *Ascalon*, the Peace, so long talked of, should take place; for it seems, the War was grown insupportably grievous, even to the *Soltán's* Forces.

THE Evening of the same day, the *Soltán* had the agreeable Advice, that the King of *England* had not only given up *Ascalon*, and would not even insist on the Charges he had been at there; but was really resolved at all events to have a Peace. The *Soltán*, however, could hardly think he was in earnest, and instantly sent to have some certainty that he would not retract; and the King gave his Hand upon it, provided the Articles stood, as regulated at the first Treaty with *Al-Malec Al-Adel*.

SOME few obstacles, which were presently removed, arose to retard the Ratification of this Peace; and the final Articles were drawn up by our Historian, to continue in force three Years. And being presented to the King of *England*, who was sick in Bed, and not able to peruse them, he desired they might be carried and laid before Count *Henry* and the other Princes,



Princes : and the Peace was ratified with great Solemnity on both sides, without loss of time.

THE Joy on both sides was inexpressible, though the *Soltán* himself was far from being thoroughly pleased therewith. He declared to our Author, " He dreaded any agreement with the Enemy, and knew not what he had best to do; fearing it might one day or other prove fatal; or at least, highly detrimental to the *Moslem* Interest."

*Ascalon* and *Jaffa* were demolished, and such multitudes of Pilgrims now flocked to *Jerusalem*, that the King of *England* was moved to desire of the *Soltán* to admit none but such as produced his royal Permission. This, when it was understood, only encreased the Number of Devotees, whom the *Soltán* received and protected with the greatest Hospitality; excusing himself to the King, That he could not in Conscience refuse reception to such as took on them so holy a Journey. In the mean time, the King grew worse and worse, and a Report was spread that he was dead.

THE *Moslem* Army now disbanded, it was proclaimed, that the *Soltán* would take on him the Pilgrimage to *Mecca*, and grant especial Favours and Privileges to those of his Army who should attend on him thither; and great Preparations were made for this meritorious Expedition.

WE have given in this abstract many instances of the *Soltán's* Valour, and admirable constancy in War; of his Humanity, considering the mistaken Zeal on each side; and of his great Prudence in negotiating Affairs of the Cabinet; but it remains that we give you one particular and

and glaring Instance of his Abilities to rule, how well he deserved that Honour, and how equal he was to that nice and important Charge; which we cannot do more effectually than by inserting here the Advice he gave to one of his Sons, who upon the breaking up of this War, was on the point of setting out for the Provinces he governed. The *Soltan's* Words to him were to this purpose: “ I in the most earnest manner injoin you to reverence the Almighty, who is the chief of all good; and religiously to keep his Commandments. In him, is thy Salvation. Beware how you shed Blood, draw not that on your head, for Blood once shed never sleeps. Again, I recommend it to you, that you do your endeavour to retain the Hearts and Affections of your People, and diligently to cherish and take care of them; for they are not so much committed to your charge in my Name, as in the awful Name of God. Let it be also recommended to you, to maintain a fair Understanding and Harmony with the Chiefs, and Nobles, and Grandees; for I rose not to this lofty pitch, but by an engaging deportment towards all. Never bear Malice against any Man, lest Death take you off in the midst of it. Beware also how you so much as offend any one; for Man forgives not till Satisfaction be made; whereas, if you offend God, Repentance will procure your Pardon with him, for he is Merciful.”

THE *Soltan* being obliged to defer his Pilgrimage, determined to visit *Egypt*: and having certain Advice that the King of *England* was sailed, he went to survey the maritime Pro-

Provinces of *Palestine*, and so proceed to *Damascus*, and from thence return to *Egypt* again, taking *Jerusalem* in his way. In this Progress he redressed the Grievances of the People where any were complained of, looked to the necessary Repairs where wanting, and completed and strengthened the Garrisons where necessary. At length he reached *Damascus*, the City, as we are told, of his principal delight and affection. Here all without distinction were promiscuously admitted into his presence, and the Poets exerted their Talents to his Praise and Honour. Here, says our Author, at the accustomed Hours of public Business, *He expanded the Wing of his Justice, and stretched out the Cloud of his Munificence, and dispelled the Troubles and Injuries of the subject Flock.*

As he was reposing and enjoying himself after his infinite Toils in this earthly Paradise, for such *Damascus* is frequently and very justly stiled; he was smitten with his last sickness. It was a Fever of a very troublesome sort, under which he supported himself, with wonderful Resignation and Temper, while his Senses remained with him. At length he became delirious; upon which a general Stagnation of Business, and a total Suspension of what looked like Diversion was observed all over the City. He expired upon the 13<sup>th</sup> day of his illness, with the most auspicious Signs of a happy Exit, and migrated to those Mansions of true and perfect Rest, where he hoped to be rewarded for his matchless Zeal, Piety, and Justice upon Earth. I have often, says our Author, heard Men profess, they were ready to redeem the Lives of their dearest deceased Friends with their own; and until this day I always thought  
it

it was saying a little more than they would be really willing to make good; but this day convinced me there is very often the sincerest Truth in such Expressions.

He left not a Farthing behind him to defray the Expences of his Funeral; and his Survivors were constrained to borrow what was necessary to prepare him for, and convey him to the Sepulchre. He was brought out on a Bier, covered with a striped Garment of Silk, just after the Noon-tide Prayers. At the sad sight the Distraction was such, that there was no going on with the Devotion of the Solemnity. He was then carried back again into the Palace where he sickned and died, and was buried in the Western Pavillion, or Summer Room thereof, a little before the time of Evening Service.

So lived and so died one of the greatest Princes that ever bore Rule upon Earth; a splendid Example to all; who are laden with the weighty concern of watching over the happiness of Nations; and in all respects well worthy of being proposed as a Pattern for those of his sublime Rank to imitate, if we except only his Enthusiasm; which transported him to what his Soul had naturally abhorred: so true is it, that a mean is to be observed, even in Religion; which if taken on the wrong side, is apt to enflame some Minds to all violent Attempts to promote the Honour and Propagation of it; unmindful that God himself is all Mercy, Patience, and Long-suffering, and by no means delighted with the Death, even of the greatest Sinner.

THIS most elegant History, though stiled *The Life and Actions of Soltan Salâh'addin*, has his HOLY WAR for its principal Object.

To

To supply this defect, the learned *Schubert* has added two Supplements from Authors of prime Fame among the Orientals, tho' of very different Genius; for the Information of such who may be desirous of being more particularly acquainted with this *Flora*. And that they may read the whole with real Pleasure and Profit, he has added a Geographical Commentary of the Places mentioned in the three Pieces of this his accurate Translation, in an Alphabetical Order, which will carry its own Commendation along with it, to all who may have occasion to consult it.

ARTICLE XII.

*Elementa Chæmiæ quæ Anniversario Labore docuit in publicis privatisque Scholis, Hermannus Boerhaave, &c.*

That is,

*Elements of Chemistry as taught, both in public and private Lectures, by Herm. Boerhaave. In two Volumes, 4to. with Copper Cuts. Printed at Leyden for H. Severinus, 1732. Vol. I. Pag. 896. Vol. II. Pag. 528.*

**I**T will prepossess a Reader with no very advantageous Opinion of this Work, to find the Author protesting from the very beginning, That it was extorted from him by Force \*; that he had no thoughts of publishing any thing in Chemistry †; that he

\* In Ded. and in Pref.

† Pref.

“ he cannot pretend to produce any thing new  
 “ upon it \*; that it was written in a violent  
 “ hurry, amidst a thousand Distractions; that  
 “ it is swelled with Repetitions; and that a  
 “ multitude of things in it are very different  
 “ from what they should have been †. In  
 all which Confessions, there not only ap-  
 pears much Modesty, but a good deal of  
 Truth.

THE Occasion of its Publication, the Au-  
 thor attributes to a spurious Edition, which  
 got abroad some Years ago in *Holland*, by the  
 indirect Practices of some of his Pupils, abet-  
 ted by the Avarice of the Booksellers. The  
 whole Affair, whereof, he relates very minutely,  
 and laments in terms the most pitiful and pier-  
 cing ‡. The Public, however, always back-  
 ward to enter into the personal Complaints of  
 Authors aggrieved, will be apt to judge dif-  
 ferently; and think, that if there be any Merit  
 in the present Work, it is in some measure due  
 to the Editors of the former, as the occasional  
 Cause; and thus be inclined to over-look their  
 Crime, in consideration of its Effects. On the  
 contrary, what failings are in it, will with  
 equal Justice be laid at their door, who have  
 thus dragged the learned Professor before the  
 Public, for which he was not prepared.

THE Author's Design in this Treatise, he  
 informs us, was not to improve the Matter of  
 the Science, but the Manner of it; that is, to  
 dispose the Materials in a more natural Order,  
 and describe them in more clear and familiar  
 Words †. So that to do him Justice, we must  
 only consider his Work on that side, and ex-  
 amine how he has performed on the Article of  
 Method and Diction.

FOR

\* *Prof.*

† *Ibid.*

‡ *Ibid.*

‡ *Ibid.*

FOR *Method*, instead of that tumultuary Farrago of Rules and Processes found in former Writers; he has endeavoured to reduce 'em into a kind of Chain, wherein, after the Manner of Geometricians, Generals always come before Particulars; and those necessary for understanding a following thing, are always premised to it: by which means we never come unprepared to a new step; nor is there a necessity for repeating any Process \*.

FOR the Point of *Style*, it appears, that the Author had great designs of keeping up to the *Roman Purity*, after the Example of *Georgius Agricola*. But what is more Essential, he declares more than once † how solicitous he has been to express himself in the most open and familiar Words; by avoiding Technical Terms, and giving every thing the turn which shall make it most obvious, and easily conceived.

In this, we wish he may have met all the Success the goodness of his Design deserved. Some of his Readers, I know, do not find his Diction altogether so clear and expressive as he intended; and suggest, that of all the good Talents of the celebrated Professor of *Leyden*, Elocution is not that which he ought to value himself most upon. Indeed, some of his other Writings have given suspicions hereof; which we are afraid the present one will not entirely remove. We need go no further than the first Pages of the Preface it self, and the Propositum subjoined, to find instances, which will give us pain to reconcile, either to the Purity of Style, or the Clearness of Expression.

Nº XV. 1732.

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VOL. III.

\* P. 1, 3, 4.

† *Pass. in Pref.*

INDEED, For Latinity, his having failed therein, is very excusable, and will be more so, with some People, than his having attempted it. A System of Chemistry, all in *Ciceronian* Terms, seems a desperate Design; and fitter perhaps for a *Castalio*, or a *Bembus*, than a *Boerhaave*. The Work would not have been the worse, if he had called known things, by their known Names, without sometimes introducing Terms, which an antient *Roman* would be as much puzzled at, as a Modern. E. gr. when he calls *Tartar*, *Lapillus Vini*\*; a *Crucible*, *Catillus fusorius*; a *Retort*, *Cornuta*; or when he uses *Expressio* for *Destillatio*, and the like. These will be rubs in many of his Readers way; and may even sometimes mislead 'em: as when he speaks of *Spiritus Nitri Expressus*, may not some Novice in these Matters, conclude that Spirit of *Nitre* is procurable by pressing?

FOR his manner of writing, the reigning Character of it is to be close, summary, and accurate: which he seems every where to aim at, at the expence of the easy, the natural, and the perspicuous. He often labours hard to save a Word, and turns a Period into twenty different Forms, in order to take not that which is clearest and most natural, but that which is the shortest. Hence some of his Periods appear, as if inverted; and might well enough be read backwards ‡. Yet we gain little by this excessive

\* Vol. I. p. 124.

‡ Folia Vasorum fabrica Numero tenuitate mobiles maxime Humores per superficiem valde auctam, Aeri per varia Actuoso fere Nudos exponunt, sic & eos maximopere permutant atque in Naturam singularem Excoquendo perficiunt,



cessive closeness; the Printer being as profuse, as the Author is sparing. While the one is pinching his Matter into the least, the other is distending it into the greatest compass possible. Had the latter been less reserved of his Words, and the former more frugal of Letter and Margin, the Book would both have been more agreeable to read, and easier to purchase.

INDEED, sometimes the Author is not so properly concise, as dense, if I may use the Word. When the Subject is limpid of it self, he frequently inspissates it, by throwing in a heap of Circumstances not Essential to it. 'Twill be difficult to give an Idea of his manner of Writing, to those who have not seen his Books; as not being reducible to any of the *Genera Dictionis* laid down by Rhetoricians. It shews it self chiefly in Descriptions, wherein his Method is, not to strike at the quick of a thing at once, but to compass and run round it; not to endeavour to hit it so much by the evenness of the aim, as by the multitude of Strokes and Trials, and without dwelling on its Essence, to rehearse its Adjuncts, and Appurtenances. Thus if he have occasion to say, That "one of the Juices of Flowers is Honey\*", and another "Wax;" he cursorily indicates the things themselves; and then casting about for their Antecedents and Consequents, adds, with regard to Honey†, That "the Bees sip it up, convey it

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into

ficiunt, plantæ suæ reddunt, pulmonem Vice funguntur, ut Malpighiana decent. Vol. I. p. 58, 59.

Quæ res Visui patulas vivis Coloribus vere exprimit, suavissima hinc Naturæ, stabilisque per secula, imitetur ars pingendi, adeo sane habetur pulchra, ut semper Nobilissimas interhabita sit, &c. *Ibid.* p. 89.

\* P. 59.

† *Ibid.*

“ into their Folliculi, disgorge it into their  
 “ Combs, and seal it up with Wax.” With  
 regard to Wax \*, “ That the same Insects scrape  
 “ it off with their rough Legs, mould it into  
 “ round Balls, lodge it on the hind part of their  
 “ Abdomen, carry it into their Hives to be  
 “ ready for the making, and sealing up their  
 “ Combs.” By this means he has found the  
 way of combining the greatest Conciseness with  
 the utmost Prolixity.

THE excellent Author, however, does not  
 confine himself to one manner of writing, but  
 roves through all the Species of Eloquence,  
 and shines both in the Jeune and the Florid,  
 the Summary and the Copious, in the different  
 Parts of his Book. In the History of Chem-  
 istry, he is extremely reserved and barren;  
 in the Object of the Art, infinitely close and  
 short; in the Uses, full of Flights and Orna-  
 ments; and in the Instrument of Fire, the most  
 diffusive Writer of the Age. Here, so zealous  
 does he grow to be understood, and so fearful  
 lest any thing pass unheeded; that he is never  
 tired with Explaining and Amplification. The  
 most Oracular Author alive, who has never been  
 used to speak but with a profundity, which might  
 have become the Tripod; here lays aside his  
 Majesty, and in favour of his dear Pupils, scrup-  
 les not to deal in Repetitions, Pleonasm, Epi-  
 thets, Antithets, and other Decorations of Rhe-  
 toric. He does not here fly rapidly over things,  
 almost without touching 'em; but he settles  
 wherever he comes, and like a *Tartar-Hard*,  
 never quits the Ground while there is a bit of  
 green Herbage left. He that could hitherto  
 skim over Matters of the greatest Curiosity, and  
 crowd

crowd the whole *History and Anatomy of Vegetables* into less than seven small Pages, can here give us double the number, on the Properties necessary to a *Criterion of Fire*; which a School-man would have expressed in three Words, *Convenire omni, soli, ac semper*. In short, he starts nothing here, but what he runs down; follows it into all its lengths, takes it in all its Attitudes; gives it us first, by way of Anticipation, again expressly, then again in its Consequences, and usually once more in some Reflexion, or Recapitulation. He doubles on himself every moment, runs Divisions on a needless Point, stops short at each Step, and often turns back to point out the Wonders he has delivered \*. The Reader may perceive, I am practising something of his Manner in this very Description; but will have a better Idea of it, from a single Passage of the Author, than from all I have said. The Proposition, then, "That Cold strengthens Bodies, by bringing their Parts nearer each other," is thus expressed in our Author's Style. "Cold also consolidates all those called firm Bodies; forasmuch as it makes that thing in Bodies, which we call Body, be contained in less Space than it filled before. And hence it unites all its Matter closer; by which means a stronger Cohesion of the whole Mass usually arises; which is denominated Strength, or Firmness in Bodies. It also makes the several Parts whereof the whole Body is composed, cohere more strongly to each other, and not be separable from their con-

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" tiguous

\* Vid. Capp. de *Exilio*, & de *Igne*, passim præf. p. 106, & *fig.* 144. & 107.

“ tiguous ones, by so small a force as they  
 “ were before. Lastly, So far as we can  
 “ learn, it binds the smallest Parts of the  
 “ Corporeal Mass together, as well as the  
 “ whole Mass it self.”—So this other Proposi-  
 tion, “ Melted Iron retains the same bulk, &c\*.”  
 in the Author stands thus. Iron melted into a  
 liquified Matter, appears in the Vessel wherein  
 the melted Metal is now contained, as of the  
 same bulk, &c. †.

WE must not dismiss the Article of Diction,  
 without observing the Author's singular Art  
 in raising vulgar things by the Pomp where-  
 with he describes them. The most trivial  
 Matters acquire a Solemnity under his Hands,  
 and grow up as by Magic, into Matters of  
 Importance. Thus, that a hot Poker will burn  
 Bodies, tho' it give no Light; is no great  
 Mystery. But let Dr. *Boerhaave* lay his hand  
 on it, and it appears with all the Parade of a  
 Physico-Chemical Experiment. Thus—“ Take  
 “ an Iron out of the Fire, before it be red-  
 “ hot, and while it only approaches thereto;  
 “ put it in a very dark place: and it will  
 “ emit no Light; yet if you touch an Ani-  
 “ mal

\* *Frigus etiam Omnia Corpora, firma dicta, consolidat; nimirum ipsum illud, quod in corpore corpus vocamus, facit minori jam, quam prius, contineri spatio; tuncque materiem ejus universam arctius unit, unde fere semper fortior exoritur totius massæ Cohæsiō, quæ & robur, vel firmitas, audit Corporum. Præterea vero efficit, quoque ut singulæ partes, quibus universum Corpus constituitur fortius jam concreſcant simul inter se, nec patiuntur se divelli a vicinis, tam facili Vi quam quidem antea.—Denique quantum perspicere valemus, & ipsas atomos corporeæ massæ compingit æque quam magnam Molem. p. 148.*

† Simul dein æfunditur ferrum in liquefactam jam Materiem videtur in Vase suo quo fustum jam coercetur, manere ejusdem Molis. Vol. I. p. 142.

“mal with it; it will raise a findging Noise;  
 “produce a stench of burning; and consume  
 “the Part, to the very Bone; nay, and the  
 “Bone it self: and if you apply it on a Piece  
 “of dry Wood, it will be found to raise Sparks  
 “of Fire, and even kindle a live Flame \*.”

THESE things we are to suppose calculated for the Meridian of *Leyden*, but will hardly go down at *London*. It might give us no advantageous Idea of our Professor's Pupils, whom, however, he frequently styles, *Doctissimi*, *Nobilissimi*, &c. to suppose 'em to need such Abecedarian Instructions.—But, in effect, the Fault is not in them, nor yet in the Author, nor can any where be fairly laid, but on those officious Editors above mentioned; who have extorted the Book from him before it was matured. Else we had seen the Chapter of *Fire* as Laconic as that of *Metals*; and the whole Book of a piece with his incomparable *Institutions* and *Aphorisms*. This rehabilitates Dr. *Boerhaave* in his Name, and Honours; and we see failings in his Book, without losing any thing of our Esteem for the Author.

WE may add, that the Work it self, with all its failings, is far superior to any thing of the kind extant; and tho' it may appear in some respects inferior to the former Edition, in others it has much the advantage of it. If the former usually delivers things in a more full and explicit, as well as a more natural and

R 4

agree-

\* Ferrum perfecto Igne eductum, nondum candescens, at Ignitioni prope interim accedens, ponito tu siqui dubitas, in Aris Tenebris; Lucis emittet Nihil: Ubi vero Animal eo tetigeris cum sibilante Strepitu, atque Ambusti Nidore, ad Ossa usque imo & Ossa ipsa combures penitus: Vel Ligno impone arido Ignem; scintillas excitabis, & vivam flammam. Vol. I. p. 133, &c.

agreeable Manner; and contains a number of Instances, Characters of Authors, Hints, Queries, and Paradoxes omitted in this: The latter is more Uniform, Consistent, and Correct, and tho' much shorter in most parts, in some others is incomparably fuller.

ON the whole, the Gentleman of *Oxford* who has undertaken a Translation, would do well, in the Course of his Work, to have an Eye to both: make the latter his *Basis*; but in some Parts, call in the former, by way of *Comment*, and Illustration, and in others, without departing from the Laws of Translation, qualify the Redundancies of Style, and reduce it nearer to the *English* Standard. He will also find a multitude of Errors and Inaccuracies to correct, some of which the Author seems to have fallen into, by his Rhetorification. As when, after observing that Bodies by expanding by Heat, become bigger in hot Climates than in cold, and consequently specifically lighter; he adds, "inasmuch as they contain less Matter under more Surface \*." Which is evidently false, and seems only to have been here introduced by way of Antithet, for the sake of opposing *More* to *Less*. And to the like Cause we may refer another Mistake in the following Passage. "As Cold increases to a greater Degree, the Contraction of Bodies also increases; and their former Expansion also becomes less, in a less Degree of Cold †." Where what is called *Expansion*, and stands in  
Anti-

\* Hinc reddi comparative leviora, dum sub superficie majore, minus habent Materiz. Vol. I. p. 145.

† Pro aucto frigore in gradum majorem, simul quoque hæc Contractio augetur, decrefcitque prior in minore frigore Expansio. Vol. I. p. 146.

Antithesis to *Contraction*, should in justness have been *Contraction* itself. Dr. Boerhaave, I own, if any Man, ought to be exempted from the Imputation of such Errors as these, which we ought to father on the Printer, Copist, the Corrector, or any Person rather than him; but that by signing the Book in so much Form, with his own Hand, he has in some measure made himself answerable for every thing in it. Besides, that there are plenty of Faults of another kind for the Printer to answer for; as well as for the Graver, who begins to blunder from the very first Plate, the third Figure whereof he has, by this means, made utterly unintelligible.

THUS much for the *Book in general*; its *Manner, Method, and Style*. We come now to a nearer Survey of its *Parts*; and to indicate the Matters or Contents thereof.—The Author divides it into three Parts, *viz.* A *History* of Chemistry, containing 25 Pages; a *Theory*, containing 870 Pages; and a *Practice*, containing 538 Pages.

To the whole are prefixed a Dedication, Preface, Cuts, a Table of Contents to the Theory; a Table of Operations to the Practice: and at the end of each Volume a copious well-digested Index.

THE *Dedication* to his Brother James Boerhaave, lets us into a piece of Litterary History, *viz.* That our Learned Author and his Brother have exchanged Professions; the first having set out in the way of Divinity, and the latter, now a Minister at *Utrecht*, in that of Physic.

AT the end of the *Preface*, he gives us a *List* of his genuine Writings, which are but few, *viz.* his *Institutions, Aphorisms, Index of Plants*, and *Book de Materia Medica*; besides

sides occasional *Oration*s, and *Prefaces* to other Books.

THE *Cuts* are done with great negligence, and tho' there be express Descriptions to each, on the opposite Pages, which swells 'em immoderately, there is so ill an understanding between the *Text*, the *Description*, and the *Figure*, that they often puzzle and contradict, instead of explaining each other. Of which we have an Instance in the very first Plate, where in the third Figure we find Letters omitted, which are referred to in the Description; and even in the Description the same thing is referred to, sometimes by one Letter, sometimes by another \*.

*History of* THE *History* of Chemistry begins with an Account of its Name, which in Greek is *χημια*, or *Chemistry*. *Name.* *χημια*, the Antiquity of which the Author after Zozimus the Panopolitan, traces beyond the Deluge. *Etymon.* Its Etymon he derives, after Bochart, from the Arabic *Chemā*, to hide; as denoting the secrecy wherewith it was kept; or from the Egyptian *Chemia*, the black of the Eye, to denote the great Value put on it.

*Signification.* IN those early days, the Term was used, sometimes to signify the Knowledge of natural things; and sometimes to denote a Book, containing the Rules of that Science, pretended to have been given by Angels to the ancient Patriarchs †. In after-times, the same term was peculiarly applied to the Art of working Metals, as being a Capital Branch of Natural Science as then practised; and in late days it has also been given to the Art of transmuting Metals, and making Gold ‡.—The Author subjoins several other Names, whereby Chemistry

*Synonym.*



mistry has been known in different Ages and Countries, as *Chemi*, *Alkumia*, *Ιμορδ*, *πινιμυ*, *Spāgria*, and the *Hyssopic Art* \*.

FROM the Name he proceeds to the *Thing* itself; and enquires into the Origin, and Antiquity of it, particularly the *Metallurgic Part*, *Metallurg.* which he observes to have been practised in the *Orig.*

Antediluvian Age, by *Tubal-cain*, Son of *Lamech*, whom after *Vossius* he makes the *Vulcan* of the Antients, and argues him to have been thoroughly versed in Chemistry, inasmuch as Scripture represents him as able to make *Utensils of Brass and Iron*; two Metals which our Author shews, after *Agricola* and *Ercker*, are very difficult of Preparation; and require a thorough skill in Metals to manage †.

HE proceeds next to inquire into the *Coun- Country,* try where Chemistry had its rise; which he shews, from the Instance of *Tubal-cain* above-mentioned, to have been the same with that inhabited by the first Men, viz. *Mesopotamia*: *Mesopot.* from whence Chemistry like other Arts was propagated into *Egypt*, which soon became its *Egypt.* chief Seat, and the place where it was cultivated with greatest success. Accordingly *Moses* is alleged to have been a great Chemist; since he was able to burn Gold, pulverize, and make it into a potable Liquor; a pitch of skill beyond what the modern Chemists can pretend to. This proficiency of the antient *Egyptians* in the Chemical Art, *Dr. Boerhaave* farther confirms from this, that *Egypt* it self in the sacred Language of the Country, was called *Chemia*, and *Hermochemios*, also *Hephaistia*, and *Vulcania*; and that there was a magnificent Temple at *Memphis*, erected to *Vulcan* the

the Inventor of Fire, where he was worshipped under the Name of *Δια Ηφαίστου*, from *αἶσα* to burn \*.

*Alchemy  
Orig.*

THE Author goes on to enquire into that other Branch of Chemistry, which aims at the *making of Gold* out of the baser Metals, either by Conversion, Maturation, or Separation, which the *Arabs* of late days, he says, have denominated *Alchemia*, or *Alchimia*. The Origin of this Art is very obscure: some carry it back very far †; *Suidas*, in particular, relates, that *Dioclesian*, who lived at the latter end of the third Century, ordered all the Books on this Subject to be burnt, on account of some Plot which the *Egyptians* were hatching against the *Roman State*. But in another place, the same Author goes much higher; makes the Art to have been known, and practised at the time of the *Argonauts*; and asserts expressly, that the *Golden Fleece*, which was the Object of their Expedition, was no other than a Book called *Δεσς*, wherein the manner of making Gold was exactly described ‡. But he produces no Vouchers for this; and what renders his Testimony the less credible, is, that the antient Authors, who had the best opportunity of being informed of the Matter, and whose Subject naturally led 'em to have mentioned it, as *Sanchoiathon*, *Orpheus*, *Homer*, *Hesiod*, *Pindar*, *Herodotus*, *Thucydides*, *Hippocrates*, *Aristotle*, *Theophrastus*, *Galen*, and *Dioscorides*, are utterly silent on it.

THE most antient Testimonies concerning it, are those of *Jul. Firmicus Maternus*, an Author of the fourth Century, who speaks of Alchemy as a thing then well known. *Aeneas Gazæus* in

in the fifth Century ; *G. Syncellus* in the seventh ; and *Anastafius* the *Sinaite*, in the eighth Century, speak of it still more plainly ; from which time the Art appears to have been common enough, and cultivated by a multitude of Greek Authors \*, chiefly Ecclesiastics, whose Names the Author here rehearſes ; but whose Writings ſtill remain unpublished in the Libraries of *Rome*, *Venice*, and *Paris* †.

THE chief who have made Improvements in this Branch of the Art, are *Geber*, the *Arab*, who lived in the ſeventh Century ; *Morienus*, a Monk of *Jeruſalem*, before the Year 1182 ; *Albertus Magnus*, a *German*, about the Year 1200 ; *Roger Bacon*, a Monk of *Westminſter*, about the Year 1226 ; *George Ripley*, Canon of *Bridlington*, about the ſame time ; *Raimund Lully*, a *Spaniard*, about the Year 1235 ; *Joban de Rupeſciſſa*, a *Franciſcan*, about the Year 1375 ; *Iſaac* and *John Hollandus*, *Dutchmen* ; and *Baſil Valentine*, uſually by miſtake ſaid to have been a Monk of *Erffurt*. The Author gives us a Catalogue of the Writings of each of theſe, and the time and place of the Edition of many of \*em ||.

FOR that other Branch of Alchemy, which ſeeks an *Universal Medicine*, the Author attributes its Origin to that figurative Style uſed by the *Arabian* Chemiſts ‡ ; who calling the imperfect Metals ſick Men, Gold a ſound Man, the Impurity of Metals, *Leproſy* ; and the means of meliorating them, *Medicines* ; gave occaſion to a notion among the Populace, that the ſame thing which turned other Metals into Gold, would change ſick Men into ſound ones :

\* P. 12. † p. 12, 13. || p. 15, 16, 17, 18.  
‡ p. 19.

ones: which was further confirmed, when the *Arabs* began to apply Chemistry to the Art of extracting Medicinal Virtues from Drugs, of which the first Instance was given by *Rhazes*.

*Medicinal Chemistry.* FROM that time Chemistry was chiefly cultivated with a view to Physic; especially after *Basil Valentine's* Treatise of Antimony, and the Doctrine of three Principles broached by him, which set the whole Nation of Chemists in quest after Medicines; by which means Physic, which had till now been wholly Galenical, turned entirely into the Vein of Chemistry.

*Venercal Disease. Rife.* An Accident which happened about the same time, had also its share in the Effect: The Venereal Disease had just then made its appearance, which the common School-Medicine was not able to cure. But *Carpus*, an *Italian* Chemist, having by the Use of *Mercury* discovered a Specific, henceforwards nothing in Medicine would go down that was not thoroughly Chemical.

THE great Promoters of this Branch, were *Paracelsus*, and *Helmont*, whose Histories the Author gives us more in detail; as collected from their own Writings \*.

*Paracelsus.* *Theoph. Aureol. Paracelsus Bombast*, ab *Hobenbein*, was born in 1493, at *Einsidlen*, a Village near *Zurich* in *Switzerland*; and educated first in Physic under his Father, then in Chemistry under the Abbot *Tribemius*, and afterwards under *Sigismund Fuggerus* of *Schwatz*. He travelled through most Countries of *Europe* to see the Mines, visit the Academies, and pick up Secrets †; and was taken prisoner on the Frontiers of *Russia* by the *Tartars*;

\* B. 19.

† p. 20.

*Tartars*; who sent him to *Constantinople*. He afterwards served as Physician and Surgeon in several Camps and Sieges, and was at last made Professor of Physic at *Basil* \*. He had several Remedies, as *Opium* and *Mercury*, unknown to others at that time, wherewith he wrought great Cures. For his indiscreet Behaviour to the Magistrates of *Basil*, he was obliged to quit the Place privately; after which he strolled about *Alsatia* two or three Years, always drunk, yet working notable Cures, and died in a public Inn at *Salzburg*, in 1541 †.

*Jo. Baptist Van Helmont*, was of a noble Family at *Brussels*, born in 1577. He applied himself to Physic against his Parents Consent ‖, and was created Doctor at twenty two Years of Age. But finding the Insufficiency of the School-Physic, which could not cure him of the *Itch*, he threw aside his Profession in disdain, and took to travelling; where meeting with a Chemist, from whom he received better Instructions, he devoted himself thenceforth to the new Art; and in order thereto retired to *Welwood*, where he spent his whole time in making Experiments, many of 'em with great danger of his Life: And died in 1644.

THESE two Authors have been succeeded in the same way, by many later ones, as *Fran. de la Boe Sylvius*, *Otto Tachenius*, and others ‡.

THE Author closes this part with a *Methodus Studendi*, or an Account of the best Books in each Branch of the Science \*\*: beginning with the *Systems*, or *Courses* of Practical Operations; the principal of which are those of *Crollius*,

*Crollius, Beguinus, Hartmannus, Glaſer, Le Febure, Lemery, Le Mort, and Barchauſen.*—Then follows thoſe in the *Art of Metals*, the chief whereof are \* *Geber, G. Agricola, Laz. Erckern, Glauber, Becher, Kunkel, Borricbius.*—Then thoſe in *Alchemy*, the chief of which are, *Morienus, R. Bacon, G. Ripley, R. Lully, Bern. Com. Treviſan, Jſ. Hollandus, Baſil Valentine, Artephius, Irenæus Philaletha, Mic. Sendivogius, Paracelfus, Van Helmont*, and others found in the *Theatrum Chemicum* and *Turba Philoſophorum*.—Laſtly, He enumerates thoſe who have applied Chemiſtry to Philoſophy and Phyſic; the chief whereof are *Helmont, Mr. Boyle, J. Bobnius, Drs. Cox, and Slare, M. Homberg, Geoffroy and Lemery, G. Ern. Stahl, and Fred. Hoffman* †.

THUS ends the *History of Chemiſtry*; wherein it were to be wiſhed the Author had avoided that Confuſion viſible in the firſt Part of it; the diſt whereof, as it ſtands in his Text, few Perſons will readily comprehend.

HE would alſo have been read with more pleaſure, if he had been leſs jejune, and not uſually have contented himſelf to give us a dry liſt of the *Names* of Chemiſts, and *Titles* of obſcure *Manuſcripts* lock'd up in two or three Libraries. 'Tis pity too, he ſhould have confined his purſuits ſo near home, when he had room to have followed the Art into *India, Arabia, China*, and other Eaſtern Countries, which would have afforded him a multitude of curious and intereſting Incidents; as appears by thoſe tranſient Notices given us by *Jſ. Voſſius* ||.

Dr.

\* P. 28.

† P. 29.

|| In *Obſerv. Variz*, Cap. 14.

Dr. *Dickenofa* \*, *D'Herbelot* †, the Academy of *Natura Curiofa* ‡, the Jesuit Missionaries †, and other Authors. But what would have rejoiced the Friends of Dr. *Boerhaave* still more, is, if he had shewn less fondness and partiality for his Art, and not have endeavoured, after the manner of vulgar Writers, to raise its Dignity beyond all Reason and Measure; which has drawn him to advance many things on slender Grounds, and even sometimes inconsistent with one another. As when, to render the Art more extraordinary, he seems to adopt idle Stories of I know not what Intrigues between Demons and Women in Antediluvian Days \*\*, on the Credit of a suspected Monkish Writer; which, tho' he at first treats as Fables, he afterwards supposes true, and draws a conclusion from 'em, that the Word *Chemia* was in use before the Flood ††. —Or when, to confirm the Antiquity of the Art he makes *Vulcan* ‡‡ the same with *Tubal-cain*, and consequently prior to the Flood, contrary to the Opinion of the best Writers; and after Sir *Isaac Newton* has shewn *Vulcan* to be the same with the antient *Tboas*, or *Cinyras*, or *Baal-Caan*, and only to have lived about the time of *David*. —Or when, to make the Art appear of Egyptian Origin, he supposes *Vulcan* the first Monarch of *Egypt* ††, whom the most authentic Accounts, only make a petty Prince

\* In *Phyf. Vet.*

† *Bibl. Orient.* in *Voc. Kimia & Simia.*

‡ In *A&E. Phyf. Med.* Vol. 1. p. 125, &c.

† In *Lettr. Ed. & Cur.* passim.

\*\* P. 5, and 6. †† *Ibid.* ‡‡ p. 7, and 8.

†† p. 8.

of some Island in the *Archipelago*; as *Sicily*, *Lipara*, *Cyprus*, or *Lemnos*. Nor can *Tubalcain*, the eighth from *Adam*, be made Founder of the Kingdom of *Egypt*, without carrying the Antiquities of that Country beyond what either Sacred or Prophane History will warrant. Add, that to make Chemistry the more venerable, he derives it from a Word which denotes a thing *Secret* \*; and in order thereto, supposes it originally *Arabic*; yet to have been in use before the Flood †: two things which he will have much ado to reconcile with each other, unless he can shew, that the *Arabs* were a Nation before the Dispersion; and their Language in use long before *Babel*: Neither of which they themselves pretend to ‡.

In our next Journal we shall proceed to give an Account of the Author's Theory of Chemistry; and in the following one, of his Practice.

### A R T I C L E XIII.

*Joan. Petr. de Ludewig* Jurisconsulti, &c.  
*Vita Justiniani* M. atque *Theodoræ*,  
*Augustorum*; nec non *Triboniani*. *Jurisprudentiæ Justinianæ* Proscenium.  
*Fide* cœvorum, *Latii* & *Græciæ* *Scriptorum*; *Numismatum*, *Conciliorum*, *Legum*, *Litterarum*, *Codicillorum*, *Lapidum*, *Picturarum*, *Musivorum*, aliorumque *Monumentorum*, cum ad *Legum* & *Corporis Juris* intelligendam *Historiam*,  
tum

\* P. 7.

† p. 6.

‡ *Vid.* Pocock *Præf.* ad *Carm. Tograi.* & *Specim. Hist. Arab.* p. 38. 40.



tum ad novi Juris Architectorum apologiam; depulsis Autorum, in vario Scientiarum genere, erroribus & calumniis.

That is,

*The Lives of the Emperor Justinian, the Empress Theodora, and Tribonianus. Being an Introduction to the Justinian Jurisprudence, compiled from the Contemporary Writers, both Greek and Latin; from the Coins, Councils, Laws, &c. By John Peter Ludewig, Civilian, &c. Halle, 1731. 4to. P.P. 752.*

THIS learned Work is an Introduction to the *Institutes* of the Emperor *Justinian*, and contains a great deal of Erudition, and several very curious Observations. The whole Work is divided into eight Chapters. In the first, the Author enumerates the many Manuscript Copies of the *Institutes*, that are to be found in divers public, as well as private Libraries of *Europe*. In the second, he treats of the various Translations of the *Institutes*, and prefers to all others the *Greek* Version, done by *Theophilus*, from the Original Copy of *Justinian*, and while that Emperor was still alive, or, at least, not long after his Death. For he translates the following Words of *Justinian* (§. ult. de usucap.) *Nostra autem divina Constitutio, quam nuper promulgavimus*, thus, Εἰς τὸν αἰῶνα βασιλεὺς διατάξει, ἢ ἐν ἀρχῇ ἐξέφωνεν extat & *Principis nostri Constitutio quam NUPER emisit. Theophilus* kept so close to the Original,

nal, that he retained in his *Greek* Translation several *Latin* Expressions, and all the Technical Words, which other Interpreters, less scrupulous, afterwards translated into *Greek*. In the third Chapter, Mr. *Ludewig* gives us a Catalogue of all the Authors, who have written Comments on the *Institutes*; passes his Judgment on their Works, acquaints us with their best Editions, &c. In the fourth he relates the Commendations that have been bestowed upon them by some Writers, and the Objections made against them by others. The fifth Chapter contains a Dissertation on the Title of the *Institutes*, on the Rubricks, Paragraphs, Stops, Accents, &c. In the sixth he treats of the Preface prefixed to the *Institutes*, which he takes to have been added after *Justinian's* Time. In the seventh, he examines, whether these Words, *In nomine domini nostri Jesu Christi*, before the *Institutes*, be genuine or supposititious. He is of opinion, that they were truly used by *Justinian*; but exclaims against the modern Custom of prefixing the holy Name of God, of the Trinity, or Jesus Christ, to all public Instruments, Contracts, Last Wills, &c. To invoke the Name of God, says he, in things, which are of no great moment, is taking it in vain, and prophaning it. He calls this Custom *impious*, *hypocritical*, and *superstitious*. As to the Words *Dei Gratia*, by the Grace of God, used by Princes and great Men in their Titles; Father *Mabillon* is of opinion, that it was first used by *Pepin*, to cover his unjust Usurpation, and make the common People believe, that the Crown was bestowed on him by a particular Favour of Hea-

Heaven. Others, namely *Becmannus* \*, think that the Words, *In nomine Dei*, used by the Emperor *Justinian*, were in process of time changed by his Successors into those others, *Dei Gratia*. For the Emperor *Leo* often used, as he shews, these Motto's ; *Αἰὼν ἐν Θεῷ βασιλεύων Χριστῷ καὶ Θεῷ πρὸς Βασιλεύον, ἐν ὀνόματι τοῦ Δεσπότη Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ ἡμῶν αὐτοκράτορος Καίσαρος*. Our Author produces a Medal of *Wamba*, King of *Spain* in 672, with the following Letters IN. DI. NM. WAMBA. R. that is, *In Dei nomine Wamba Rex*, to prove, that the Motto *In Dei nomine*, used by *Justinian*, was borrowed from him by other Princes. But as to the Words *Dei Gratia*, he thinks they were first used by every one, as a Testimony of Piety and Religion ; for all the Priests, who assisted at the Council of *Constantinople*, subscribed thus, *ἐλὼν Θεῷ πρεσβυτερος*, *Dei Gratia Presbyter*. They became afterwards a Character of Power, and Princes alone were allowed to use them. Hence some great Men of *France* were charged with High-Treason, as our Author observes, for adding them to their Titles. The eighth Chapter, (which takes up above two thirds of the Book) contains the Life of the Emperor *Justinian*. What our Author relates of him, is taken from the *Greek* and *Latin* Writers, who were either Contemporaries with that Emperor, or flourished in the same Century ; and therefore deserves particular Notice.

*Justinian*, surnamed *the Great*, was born the 5<sup>th</sup> of May 482, in a small Village, situate in the Country of the *Dardani*, and called by

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\* *Becmannus* in *Notitia Dignitatum*. Tom. I. Diff. 1. c. 3. §. 7.

the Natives *Acbrida* or *Ocbrida* \*; but by the Romans, *Tauresia*. Some Geographers place the Village, in which he was born, in *Dalmatia*, others in *Macedonia*, and some in *Bulgaria*. *Justinian* was no sooner raised to the Imperial Dignity, but he declared it the Metropolis of *Dacia*, *Triballia*, *Dardania*, *Myfia*, *Pannonia*, *Macedonia*, *Hungary*, *Servia*, *Moldavia*, *Albania*, and *Bulgaria*, honoured it with the See of an Archbishop, and named it from himself *Justiniana*, with the Epithet *Prima*, in order to distinguish it from *Justiniana Secunda*, a City of *Cyprus*, on which likewise he bestowed great Honours, it being the Native Country of his Wife *Theodora*. Our Emperor's Father was called, in the Language of the Country, *Istock* (that is, Stock or Trunk,) and his Mother *Bigleniz*; which by the *Latins* were changed into *Sabatius* † and *Vigilantia*. The Emperor's own Name was *Uprauda*, from the *Illyric* or *Slavonic* Word *Uprait*, signifying upright, honest, just; from whence he was probably called *Justinian*, tho' Authors commonly form that Name from the Name of the Emperor *Justin*, his Uncle, who adopted him. Some Writers of great note, among whom *Jornandes* ‖, suppose the Family of the Emperor *Justinian* to be a Branch of the *Anician* Family, which was one of the most illustrious of *Rome*, and commonly believed to be the true Family of *Æneas*. These Authors tell

\* From the Word *Ochs*, signifying in that Language an Ox; and hence in *Latin* it was called *Tauresia*. The *Turks*, in whose Possession it is now, call it *Giustandil*.

† *Sabatius* in the barbarous *Greek* of that Age was of the same Signification with the Word *Istock*,

‖ *Jornan. de Rebus Geticis*.

tell us, that some of the *Anician* Family, having accompanied the Emperor *Arcadius*, (others say *Theodosius*) to *Constantinople*, were created by him Prefects of *Illyricum*, and the neighbouring Provinces, where they settled, and remained 'till the Emperor *Justin* was raised to the Throne. And this is the Reason why *Justinian* assumed the Titles of *Æneida* and *Trojanus*; as appears from a Manuscript Copy of some Privileges he granted to the Monastery of *Monte Cassino*, which begins thus: *In nomine D. N. I. C. Imperator, Caesar, Flavius Justinianus ÆNEIDA*. Pope *Vigilius* gives him the same Title, and writes to him in the following Terms: *Piissimo & Serenissimo Victori, Triumphatori, Flavio, Justiniano, Constantino, Imperatori Augusto, ÆNEIDÆ, Vigilius Episcopus sedis Apostolicæ senioris Romæ. Joannes Seifridus*, Abbot of a Monastery in the Archdukedom of *Austria*, endeavours to prove (in no fewer than seven Books) that the House of *Austria* is a Branch of the *Anician* Family, and descended from *Æneas*, as well as the Emperor *Justinian*, whom he places among the Heroes of the House of *Austria*. His Book (which is very scarce) is entitled, *ARBOR ANICIANA, seu Genealogia Austriæ domus Principum ab antiquissima ANECIA urbis Romæ Familia libris septem. Viennæ 1613. Folio*. As our Author bears the Character of a Man of great Learning, and good Sense, we cannot think he speaks in earnest, when he says, that the Empire belongs, as it were by Hereditary Right, to the House of *Austria*, because it was founded by one of the *Austrian* Family, viz. by *Julius Cæsar*. He applies to the House of *Austria* the following Prediction, related by *Flavius*

*Vopiscus* (in *Floriano* cap. 2.) One day an Emperor sprung from the *ANICIAN* Stock, shall sway the Roman Empire; give Judges to the *PERSIANS* and *PARTHIANS*; govern the *FRANKS* and *ALEMANS*; with the *Laws* of *ROME*; drive all the *BARBARIANS* out of *AERIC*; appoint Governors over the *TAPOBANI*; send a Proconsul into the *GREAT ISLAND*, (that is, into *Great Britain*;) and having subdued all Nations, become absolute Lord of the Universe. Mr. *Ludewig*, however, thinks there is no likelihood that this Prediction will be fulfilled in our days.

BUT to return to *Justinian*; he was sent very early by his Parents to the Academy of *Constantinople*, where he applied himself to the Study of Mathematics, Music, Philosophy, Divinity and Law, with such Success, that he was esteemed the most learned Man of his Age in these five Sciences, and commonly styled, *the most Learned, the most Wise, the great Divine, &c.* He wrote several Books of Divinity, on which the Ecclesiastical Writers have bestowed great Encomiums. The Book he composed against the *Nestorians* and *Acephali* was proposed as a Rule of Faith by the Fathers of the third Council of *Constantinople*, held in 879. His Books against *Origin*, and those he wrote upon the *Mystery of the Incarnation*, as likewise his *Symbolum*, or *Confession of Faith*, and his Work, entitled, *Pro tribus Capitulis*, wherein he endeavoured to reconcile the *Orthodox* and the *Acephali*, are mentioned and greatly extolled by *Cedrenus*, *Victor*, *Isidorus*, *Facundus Hermianensis*, and others. Notwithstanding the Authority of so many Writers, some have advanced, that *Justinian* passed from the Plough

to the Imperial Throne; that he was so ignorant as not to be able to write his own Name, and was thence surnamed *Justinian the Ignorant* \*. These were, no doubt, misled by *Suidas*, who at the Word *Justinianus* says:

Ιουστιανός, ὁ βασιλεὺς ῥωμαίων, ορθοδόξοτατος. ἦν δὲ ἀμαθής, γεγραμμένων πάντων καὶ τὸ δὲ λεγόμενον ΑΝΑΛΦΑΒΗΤΟΣ; *Justinianus, Rex Romanorum, Orthodoxus. Erat autem doctrinarum et litterarum omnium ignarus. Dicitur ideo ANALPHABETUS.* But it is plain, that instead of *Justinianus* we ought to read *Justinus*, who, as we are told by *Procopius* †, was so dull, that he could never learn to write his own Name, and was therefore called *Analphabetus*. Besides, *Suidas* himself repeats, at the Word ἀμαθής, in speaking of *Justin*, what he is supposed to say here of *Justinian*; which is an evident proof, that the former Passage is not genuine.

FROM the Academy of *Constantinople* our *Justinian* passed into *Italy*, where he served in the Army, which his Uncle *Justin* commanded against the *Goths*, and gave such Proofs of his Courage and Conduct, that he gained the love and esteem of the whole Army. *Justin* being not long after placed on the Throne, vacant by the Death of the Emperor *Anastasius*, he was raised to the Dignity of *Magister Militum*, or Commander in Chief of all the Imperial Forces, in which Employment he gave such Satisfaction to the Emperor, Soldiery, and People; that his Uncle first adopted him, and afterwards, at the earnest entreaties of the Army

\* *Aegidius Perrinus* in the Life of *Justinian*, which he prefixed to his Commentaries upon the Institutes, printed at Paris in 1553, 4to.

† *Procop.* in *Hist. Arcana*, p. 29.

Army and People, declared him his Collegue in the Empire, crowning him with his own hand \* on the Calends of April, 527. His quick Rise gave occasion to the following Verse,

*De Tyrone Duces fiunt, de Milite Princeps.*

OUR Author gives here some Account of *Theodora*, Wife to *Justinian*; and tells us, that she was born in the Island of *Cyprus* †, in a Town, called *Constantia*, and afterwards *Justiniana secunda*, having been imbellished by *Justinian* with stately Buildings, and declared the Metropolis of the whole Island. From *Cyprus* she passed (on what occasion we know not) into *Paphlagonia*; from thence into *Bitbunia*, and from *Bitbunia* to *Constantinople*; where she lived, 'till *Justinian* married her, in *exidolo*, that is, as our Author explains it, in a Porch, and maintained herself by her Work, being exceeding poor. *Alemannus*, by the word *Embololum*, understands a Bawdy-house, and endeavours to prove, that she was a Woman of a very bad Life; wherein he agrees with *Procopius*, who in speaking of *Theodora's* Travels, calls her, in express Terms, a *Vagabond Whore*, and adds, that *Justinian* kept her company long before he married her. Our Author endeavours to clear her from such Aspersions, and

\* The Custom of anointing Princes was not introduced before the eighth Century, and is looked upon by some Divines of great Note, as superstitious. Vide *Ludewig in Miscellis*, Tom. I. Opusc. 3. p. 172, 173.

† This is contradicted by *Alemannus*, p. 39, who tells us, that *Theodora* was born at *Constantinople*, and that all the Cities which were built or repaired in honour of *Theodora*, were called *Theodoropolis* or *Theodoria*.



and likewise from that of assuming too much Power, after her Marriage, not only in Civil, but also in Ecclesiastical Matters. But let that be as it will, 'tis certain, that she was a Woman of an extraordinary Genius, of uncommon Learning, and so beautiful, that some Writers style her a *Goddess*, others the *Master-piece of the Almighty*, the *Glory of her Sex*, the *eighth Wonder of the World*, &c. *Procopius*, tho' her professed Enemy, calls her *the most beautiful Woman that ever had been seen, or heard of*; and adds, that *no human Tongue was able to express, or Hand to delineate her charming Features*. But at the same time he takes care to give us a great many instances of her Lewdness, Pride, Cruelty, revengeful Temper, &c. which Mr. *Ludewig* endeavours to refute with the Authority of other Writers, who extol her as the most pious, humane, modest, good-natured Princess that ever held a Scepter. So different are the Opinions of Authors touching *Theodora*. *Procopius*, we must own, shews all along a great deal of Passion, and therefore deserves little or no Credit; for the ordinary Epithets he bestows upon her, are *Daemonodora* (instead of *Theodora*) *Prostitute*, *Sorceress*, *Bawd*, and such like.

OUR Author inserts here a succinct Account of the Life, Employments, Manners, &c. of the famous Lawyer *Tribonianus*. *Tribonianus*, (called by all the Antients, except *Suidas*, *Tribunianus* from the Word *Tribus*) was originally a *Greek*, being born in *Pamphylia*; he applied himself chiefly to the Study of the Law; was first an Advocate at *Constantinople*, and afterwards raised by *Justinian* to the Dignity of *Quaestor*, to that of *Magister Officiorum Sacri Palatii*;

*Palatii*; and lastly, honoured with the Title of *Consul*, tho' he never exercised that Employment. All Authors agree him to have been a Man of extraordinary Parts, and the most skillful Lawyer of his Age. *Procopius* and *Suidas*, who inveigh bitterly against him on all occasions, cannot help owning, that he excelled in all manner of Learning, and was, without exception, the greatest Man of his time. The Crimes he is generally charged with, are Atheism and Avarice, from which our Author endeavours to clear him, in contradiction to several impartial Writers, who give us a great many instances of his Irreligion and Covetousness.

FROM this Digression our Author returns to *Justinian*, and gives us an account of his undertakings in time of Peace, and of the pains he took in reducing the *Roman* Jurisprudence to a better form. In the first Year of his Empire, in the Month of *February* 528, he put forth an Edict, directed to the Senate of *Constantinople*, for the compiling of a new Code. For this Work he chose the most famous Men of the Age, and put *Tribonianus* at their head, enjoining them to collect into one Volume all the Constitutions of Princes, contained in the *Gregorian*, *Hermogenian*, and *Theodosian* Codes; and to add to them those which *Theodosius the Younger*, his Successors, and himself had from time to time published. He ordered them to retrench what they should find useless or superfluous, to leave out the Prefaces, and such Constitutions as clashed with each other; to place them according to the order of time, in which they had been published; and to put to each Constitution the names of the Emperors who had

had enacted them, the place and time in which they had been enacted, and the Names of the Persons to whom they were directed. This new Code was begun the 7<sup>th</sup> of *February* 528, and ended the 7<sup>th</sup> of *April* 529. It was no sooner compleated, but *Justinian*, by a special Edict under the Title *De Justiniano Codice confirmando*, ordained that this Code should, solely, have Authority in the Courts of Justice; that the Judges and Advocates should quote no Law, but what it contained; and that the three former Codes should be looked upon as quite antiquated. The Constitutions collected into this new Code contained the Laws of fifty four Emperors, from *Adrian* down to *Justinian*.

THE Code being finished, *Justinian* took in hand a more difficult and noble undertaking; which was to collect, and digest into good Order, the Decisions of the ancient Civilians, their Comments on the *Roman* Laws, especially on the *Edictum Perpetuum*, and all their Treatises, which amounted to above two thousand Volumes. This great Work was compleated in the space of three Years by *Trebonianus* and sixteen other able Civilians; and in the Month of *December* 533, published over all the East, and *Illyricum*. It was called, in *Latin*, *Digesta*, because it contained the Opinions of the ancient Civilians, digested into good Order, and in *Greek*, *Pandectæ*, as comprehending all the ancient Jurisprudence.

WHILE the *Digests*, or *Pandects*, were preparing, *Justinian* enjoined *Tribonianus*, *Theophilus* and *Dorodeus*, to compile, for the Benefit of the Youth, the *Institutes*, or Elements and Principles of the Law. These Elements  
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were published a Month before the *Pandects*, viz. in November 529, and divided into four Books, ninety nine Titles, and eight hundred and sixteen Paragraphs.

*Justinian* finding, that notwithstanding the great pains he had taken, many Controversies remained still undecided, and that several things were wanting in the Code already made; ordered a new Code to be formed, more complete and perfect than the former. He employ'd in this Work *Tribonianus*, *Dorotheus*, and three other *Civilians*, who, pursuant to his Orders, struck out all the superfluous and antiquated Constitutions; and inserted those, which *Justinian* himself had published after the forming of the first Code. These, according to *Baldwinus* and *Rittershusius*, were above two hundred, all published in the space of five Years. All Authority was given to this second Code, which was entitl'd *de Repetita Prælectione*; the Constitutions not contained in it annulled; and the former Code quite abolished.

THE Constitutions which *Justinian* put forth after the compiling of the *Institutes*, *Digests*, and *Code*, grew to such a bulk, that they formed a distinct Volume, to which he gave the name, not of Code, but of *Novellæ Constitutiones*. This Volume of the *Novellæ* differs from the Code in three things, viz. 1. The Code comprehends the Constitutions of several Princes, from *Adrian* down to *Justinian*; but the *Novellæ* only those of *Justinian*. 2. The Constitutions contained in the Code were all published in *Latin*, and the *Novellæ* for the most part in *Greek*. 3. In the Code the Con-

stitutions

Institutions are subdivided into certain Classes, according to the Subjects they treat of, and several of them placed under one Title; whereas in the Volume of the *Novellæ*, each Constitution has its own Title, no other order being observed therein, but that of time, which is also now and then neglected.

FROM *Justinian's* glorious undertakings in time of Peace, our Author proceeds to his Military Exploits, and gives us an account of the Wars he carried on against the *Persians* in *Asia*, the *Vandals* in *Afric*, and the *Goths* in *Europe*. As to his War with the *Persians*, it did not prove very successful; they being commanded by *Chosroes* their King, who was one of the most experienced Leaders of his time; and the Flower of the Imperial Troops being employ'd in other Expeditions of greater Moment. The *Persian* War lasted near thirty Years; and at last a Peace was concluded between *Justinian* and *Chosroes* upon the following Conditions, as they are related by *Agathias* \*. 1. That the Peace should last for fifty Years. 2. That the *Persians* should return the Country of the *Lazii* to the *Romans*. 3. That the *Romans* should pay yearly the Sum of thirty thousand Crowns of Gold to the *Persians*, who on that Consideration obliged themselves to protect the Eastern Provinces of the Empire, against the Invasions of the Barbarians. 4. That the free Exercise of Religion should be allowed every where, both to the *Romans* and *Persians*. And lastly, That the *Romans* should be allowed to bury their Dead, and the *Persians* to expose theirs to Wild Beasts,

\* *Agathias* Lib. IV. prope finem.

Beasts, according to their antient Custom †. This Peace was concluded in 561, that is, two Years before *Justinian* died.

HIS War with the *Vandals* in *Afric* was attended with better success; for *Belisarius* in one Campaign subdued the whole Country, carried their King *Gilimer* prisoner to *Constantinople*, and reunited *Afric* to the *Roman* Empire, after it had been held by the *Vandals* for the space of ninety five Years ||.

*Afric* being subdued, and the *Vandals* dispersed, *Justinian* resolved to make war upon the *Goths* in *Italy*, and use his utmost Efforts to reunite that Kingdom to the Empire. Under pretence therefore of revenging the Death of *Amalasuntha* ‡, Daughter to the great *Theodoric*,  
first

† The *Persians* used, at that time, to expose their dead in the open Fields, with a Stick in their Hand, to drive away the wild Beasts, in case they should return to themselves.

|| The *Vandals* leaving *Spain* in the possession of the *Goths*, passed over into *Afric* in 428, with an Army 80000 Men strong, and having driven out the *Romans*, erected there a new Kingdom. Their first King was the famous *Genferic*, who reigned 57 Years, invaded *Italy* in 455, took and pillaged *Rome*, and returned to *Afric* with an immense Booty, and many thousand Captives; among whom were the Widow and two Daughters of the Emperor *Valentinian*. In 475 he concluded a Peace with the *Romans*, who were forced to yield all *Afric* to him and his Successors for ever. To him succeeded *Hunric*; to *Hunric*, *Gundebald*; to *Gundebald*, *Thrasemund*; to *Thrasemund*, *Hilderic*, who was driven from the Throne by his Brother *Gilimer*; which served for a pretence to *Justinian* to invade *Afric*, and put an end to the Kingdom of the *Vandals*.

‡ *Amalasuntha*, (called by the *Goths* *Adelschwinde*) was a Princess, as we are told by the antient Writers, adorned with many Heroic Virtues, and equal in Wisdom to the wisest Kings of the Earth. She was Mother to *Athalaric*,  
(or

first King of the *Goths* in *Italy*, he sent *Belisarius* in 536 with a powerful Fleet into *Sicily*, which, the *Goths* being taken at unawares, he subdued in a very short time. From *Sicily* he passed, without loss of time, over to *Reggio* in *Calabria*, which opened its Gates to the Conqueror. From *Reggio* he marched directly to *Rome*. All the Places on his March surrendered willingly, except *Naples* and *Cuma*, which held out for some time with great Valour and Intrepidity. *Belisarius* having conquered all that part of *Italy*, which is now called the Kingdom of *Naples*, pursued his March to *Rome*, which he took in the eleventh Year of the Empire of *Justinian*, after it had been sixty Years in the possession of foreign Nations. In the mean time, the *Goths* ascribing their Misfortunes to

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(or *Edalreich*) whom *Theodoric* a little before he died appointed to succeed him. During the Nonage of her Son (for he was but ten Years old when his Grand-father died) she governed the Kingdom with such Prudence, that she was no less esteemed than *Theodoric* her Father. The Letter King *Theodatus* wrote in her behalf to the Senate of *Rome* deserves particular Notice. It is related by *Cassiodorus* (Lib. X. Epist. 4.) and runs thus. *She is the Glory of all crowned Heads, and the Ornament of our Family. Her Piety can hardly be expressed; and her Learning is such, that she is able to teach the wisest Philosophers. She is acquainted with many Languages, and well versed in all the Branches of Learning. She is the Solomon of her Sex, and well deserves to be admired, not only by the Queen of the South, but by all the Princes of the Earth, &c.* Thus *Theodatus* the third King of the *Goths*, who was himself one of the most learned Men of his Age, and therefore surnamed the *Philosopher*. Who could imagine, that this very Prince, who had such a Value for *Amalasuntha*, and was moreover indebted to her for his Crown, should afterwards be the occasion of her Death, and cause her to be most barbarously

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- to the cowardliness and stupidity of their King
537. *Theodatus*, first dethroned him, and then put him to death, chusing in his room *Vitiges*, a Prince of great Courage, Prudence, and Learning. No sooner was *Vitiges* raised to the Throne, but he laid close siege to *Rome*, and kept it blocked up for a Year and nine Days, till it was relieved by *Belisarius* in 538. Not long after, *Vitiges* was taken Prisoner by the victorious *Belisarius*, together with his Wife *Matasunda* (or *Matbesunta*) Daughter to the Princess *Amalasunta*, and Grand-Daughter to King *Theodoric*. In the mean time, *Justinian* being jealous of *Belisarius*'s Conduct, recalled him to *Constantinople*, and sent *John* and *Vitalis*, two Commanders of no Courage, Prudence, or Conduct, to *Italy* in his room. Upon this the *Goths* taking new Courage, chose first *Ildibaldus*, and afterwards *Eraricus*, for their King.

murdered? And this, nevertheless, is what happened; for her Son *Athalaric* dying at eighteen Years old, *Theodatus*, (who was her Cousin, being Son to *Amalafrida*, Sister of the great *Theodoric*) was by her Interest raised to the Throne. As *Theodatus* was, notwithstanding his great Learning, but a very weak and mean-spirited Prince; he suffered himself to be entirely governed by his Ministers, namely by the Relations of those, whom *Amalasuntha* had caused to be put to death for their Crimes. Such ill-chosen Counsellors made *Theodatus* believe, that she designed to betray the *Goths*, by marrying the Emperor *Justinian*, and putting him in possession of *Italy*. Upon this, he first confined her to an Island, in the middle of the Lake of *Bolsena*, and afterwards ordered her to be barbarously strangled. *Procopius* ascribes this cruel Action chiefly to the Insinuations of the Empress *Theodora*, who seeing *Amalasuntha* so highly favoured and esteemed by her Husband (who had even invited her to *Constantinople*) became jealous of her, and induced *Theodatus* to put that unhappy Princess to death, which occasioned the total Ruin of the *Goths* in *Italy*.



King. These two Princes reigned but a very short time; *Ildibaldus* was put to death by the Goths on account of his Cruelty, and *Eraricus* on suspicion of having entered into a Confederacy with the Greeks. *Eraricus* being put to death, the famous *Totila* was advanced to the Throne. This gallant Prince in a very short time drove the Imperialists out of *Tuscany*; regained *Samnium*, *Campania*, *Puglia*, *Calabria*; besieged and made himself Master of *Benevento*, *Naples*, and *Cuma*, and restored the Goths almost to the same state, in which *Theodoric* had left them. Upon this *Belisarius* was sent back to *Italy*; but as he carried few Troops with him, he lost, in great measure, the Reputation he had gained by his former Expedition. For *Totila* besieged, took, and pillaged *Rome* before his eyes. From *Rome* he marched, without minding *Belisarius*, into *Calabria*, carrying the Senators along with him. On his departure, *Belisarius* retook *Rome*, rebuilt the Walls, and recalled the Inhabitants. For *Totila*, being sensible that he could not conveniently keep that City, had laid it waste, and driven the Inhabitants out of it. Not long after, *Belisarius* was again recalled, and sent with a powerful Army against the *Partians*, which gave *Totila* a fair opportunity of regaining *Rome*, and reducing almost all *Italy* under his Obedience. *Justinian* having made up matters with the *Partians*, and vanquished the *Sclavonians*; (a new northern People, who, passing the *Danube*, had invaded *Illyricum* and *Thrace*) poured all his Forces into *Italy*, under the Command of *Narjes* the Eunuch, a Man of great experience in War, who increased his Army with Foreigners, such as the *Heruli*, the *Hunni*,

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and the *Gepidæ*. He likewise employ'd the *Lombards*, whom he brought with him out of *Pannonia*, and who, not long after, from Auxiliaries became Conquerors. *Narfes* was met by *Totila*, at a Village, not far from *Rimini*, where a bloody Battle ensued, in which *Totila* gave the utmost proofs of his Valour and Conduct; but not being able to withstand the Forces of his Enemy, far superiour in number to his own, was defeated and killed. After this Rout, the *Goths* retired to *Pavia*, where they chose *Teja* for their King, a most valiant Captain, who had distinguished himself on all occasions; and made the most surprizing Attempts that could be expected in such a desperate Condition, for repairing the Fortune of the *Goths* in *Italy*. *Narfes* and he met at the Foot of the *Vesuvius*, where the two Armies, separated by the River *Sarno*, continued skirmishing for two Months. At last *Narfes*, whose Army was far superiour in number, found means to draw *Teja* to a Battle, in which he was unhappily killed, and the *Goths* put into such a Consternation, that they resolved to surrender to *Narfes*, who allowed them to depart out of the Territories of the Empire with all the Money they had, and live according to their own Laws. The Conditions were faithfully performed on both sides after eighteen years War, and all the Towns were put into the hands of the Commissaries of *Narfes*'s appointment. The *Goths* marched out of *Italy* in 553, where they had reigned sixty four Years from *Theodoric*, down to *Teja*. This is in brief an account of the whole *Gothic War*, and in a few Lines what our Author relates in a great many Pages. The *Goths* of *Italy* had in

in all eight Kings, viz. *Theodoric, Athalaric, Theodatus, Virges, Idibaldus, Eraricus, Totila, and Teja.*

IN the next place, our Author describes the Wars *Justinian* carried on with divers other Nations, viz. with the *Franks, Alemanni\*, Anta, Lazi, Hunni, Gepidæ, Slavi, Isauri, Zani, Abasgi, Apfili, Suani, Seymni, Auares, Alami, Tetraxitæ, Armenians, Saracens, Homeritæ, Ethiopians, Blemes, Nobati, Hermechiones. Theophanes Byzantius*, who wrote in the time of *Justinian*, calls the *Hermechiones Τούρκοι, Turks.*

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\* The *Alemanni* possessed *Swabia, Alsacia*, the Country now inhabited by the *Grisons*, and that, which from the *Franks* settling in it, was afterwards called *Franconia*. *Aurelius Victor* (ad annum V. C. 965.) tells us, that *Antoninus Caracalla* having routed the *Alemanni*, near the River *Moyn*, about the Year 212, assumed the Title of *Alemanicus*. Till that time the *Alemanni* were comprised under the general denomination of *Germani*; for they are not mentioned by any Writer that flourished before the beginning of the third Century. Some Authors tell us, that they were called *Alemanni*, because their Republic was made up of all Men, or Men of all Nations. The *Alemanni*, says *Agathias*, (Lib. 1. p. 17.) were made up of various Nations, as appears from their Name. But as *Tacitus* says, in express terms, that the *Germans* admitted no mixture of foreign Nations; *Germania populus nullis aliis gentibus infectus; sed propria & sincera gens;* (*Tacit. de M. G. c. 4.*) Other Writers derive *Alemanni*, from the word *Alderman*, which imports *Senior* and also *Seignior*, or *Lord*, for *ald* or *als* relates both to Age and Dignity. Our Author derives it from *Atelman*; and *Atelman*, from *Atta, Ata*, or *Tata*, signifying Father; hence, according to him, *Atelman* imports Head of a Family, which answers the Latin word, *Pater Familias*. As the Head of the Family is the Lord and Master of the Family, the word *Atelman* was used to express *Lord*, and *Master*, in the same manner as *Hausiberr*, and *Hausmann* import now Head of the Family and Lord. So that *Aleman* comes from *Atelman*; *Atelman* from *Attaman*; *Attaman* from *Ataman*; *Ataman* from *Tataman*. The hard task it is, to make an *Aleman* become a Lord!

The Banks of the Tanais (now the Don) are inhabited, says he, by the *TURCS*, antiently called *Masagetae*, and now by the *Persians*, *Hermecchiones* †. *Theopbanes* is the first who mentions the *Turcs*, and next to him *Paulus Diaconus*, who wrote in the Reign of *Justin II.* In his time the *Huns* were called *Turcs*: *Hunni per illud tempus, quos TURCOS dicere consuevimus, legationem dirigunt ad Justinianum*, says *Paulus Diaconus*. (Lib. XVI. p. 491.)

OUR Author closes his Work with a Treatise on the Coins and Medals of *Justinian*, which he has taken care to have engraved. In most of *Justinian's* Medals are to be seen the following Characters *CONOB*; which the ablest Medalists are at a loss how to decypher. *Trifstanus*, *Chisletius*, *Gretserus*, &c. explain them thus: *CONstantinopoli OBygnatum*. Where they find the Letters *COMOB*, they make the following words out of them, *CONstantinopoli Moneta OBygnata*. Others read them *CONstantinopolitanum OBryzum*. *Cedrenus* is of opinion, that each Letter stands for a Word, and that they all together form the following Sentence, *Civitates Omnes Nostræ Obediant Benerationi*. In the last word he changes the *V* into a *B* after the Greek Fashion; *Ursatus* (*de notis Rom.* p. 110.) will have these Letters to signify, *Civitates Omnes Nobis Obediant*, and *Manutius*, *Cedit Officina Nostra Omni Bonitate*. Our Author conjectures, that they signify *Constantinople* alone; and adds, that as the name of that City is made up of many Syllables, it was probably thus abbreviated in common Discourse, and pronounced *Canob*. To an Objection, which may be made against this Conjecture,

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† *Phetius* in excerptis.

viz. that the same Characters are to be seen on Medals coined by the Kings of *Italy, Gaul, Spain, &c.* and consequently, that they cannot stand for *Constantinople*; our Author answers, That some foreign Princes caused them to be engraved on their Money, in imitation of the Emperors of the East, and in order to make their Coin pass for Imperial, which was reckoned the best. This is, as the Reader may well observe, but a very weak Conjecture. The Author has prefixed to this Work, a Dissertation on the Laws of *Germany*, and a Map comprising the Countries that were subject to the Empire, during the Reign of the Emperor *Justinian*. He shews throughout the whole Work a vast deal of uncommon Erudition.

BEFORE we close this Article, we cannot help observing, that some Writers, namely, *Scaliger, Franciscus Balduinus, and Matthæus de Afflictis* have passed a very severe Censure on the Laws of *Justinian*. *Franciscus Philelsus*, a famous Poet, whose Works were printed at *Milan* in 1476, Folio; and are now exceeding scarce, inveighs against *Justinian* thus:

*Ille Triballorum qui ductus origine, celsum  
Repsit ad imperium; manibus dum sceptrum teneret  
Barbarus, in Latias lacerato corpore leges  
Injecitque manus, letoque affixit amaro.  
Quinam! Superi, si quid Mortalibus usquam est  
Justitiæ reliquum, te Justiniane, sub imis  
Manibus, ardenti plebant Phlegetonte jacentem.  
Postquam tanta Italiam millena volumina Legum,  
Principe te clades, te Principe pestis ademit.  
Cum tua venturæ moliris nomina famæ  
Inserere, & vulgi titulos dementis inire,  
Lex & jura tuo perlerunt incluta fastu, &c.*

## ARTICLE XIV.

Histoire de l'Isle *Espagnole*, ou de *S. Domingue*. Ecrite particulièrement sur des Memoires Manuscrits du P. *Jean-Baptiste le Pers*, Jesuite, Missionnaire à *Saint Domingue*, & sur les Pieces Originales, qui se conservent au dépôt de la Marine. Par le P. *Pierre-Francois-Xavier de Charlevoix*, de la Compagnie de Jesus, &c.

That is,

*The History of the Island of Hispaniola, or of San Domingo, compiled chiefly from the Manuscript Memoirs of Father Le Pers, Jesuit and Missionary in S. Domingo; and from the authentic Records of the Navy-Office. By Father Peter-Francis-Xavier de Charlevoix, Jesuit. Paris 1730. Two Volumes, Quarta.*

| Being a Continuation of ART. VI. N<sup>o</sup> XIV.

THE second Volume of the *History of S. Domingo* is mostly taken up with Accounts of Sea and Land-Engagements, between the *Spaniards*, *French*, and *English*; of the various Conquests and Settlements of the two latter Nations in the Islands of *America*, of the Exploits of the *Bucaniers* and *Freebooters*, and the War they carried on against the *Spaniards*,

nards, &c. In the first Book, our Author gives us a very particular and distinct Account of the first Rise, Manner of Living, Laws, and Religion of the *Bucaniers* and *Freebooters*. To this purpose, he tells us, that part of the *French*, who had been driven from the Island of *S. Christopher's* by the *Spaniards*, in 1630; being joined by some *English* Adventurers, settled on the northern Coast of the Island of *S. Domingo*, having found it quite abandoned by the *Castilians*. As that part of the Island abounded in wild Boars and black Cattle, they thought they could find no where else a more commodious Settlement; and the rather, because the *Dutch* promised to furnish them with all sorts of Commodities, and take in Payment for them the Hides of the wild Cattle they should kill in hunting. Upon this they began to hunt, and because they broiled, after the manner of the Savages, and fed upon the Flesh of the wild Bulls and Cows they had killed, they were called *Bucaniers*, or *Boucaniers*, from the word *Boucan*, originally *Indian*, and signifying the Place where the *Indians* met, after hunting, to broil, or rather to dry, the Flesh of the wild Cattle they had killed. Some of them grew weary of this sort of Life, and becoming Pirates, struck terror into all the Islands and Continent of *America*, under the name of *Freebooters*. The *Bucaniers*, as our Author tells us, established in their little Republick a strict Community of Goods; every one having as free an access to his Neighbour's Coffers as to his own; they even looked upon it as an unpardonable Crime, to keep any thing under Lock and Key. They had no Laws, but only some whimsical Customs and Conventions, which they deemed sacred

sacred and inviolable. As to other Laws, and anterior Obligations, they thought themselves no ways bound by them, after the new Baptism they had received in passing the Tropic. However, they paid some kind of Homage to the *French* Governour of the Island of *Tartuga*. The many Exploits of the *Bucaniers* by Land, and *Freebooters* by Sea, and the signal Victories they obtained over the *Spaniards*, are already too well known to be inserted here, tho' they take up the best part of this second Volume. Our Author looks upon them as employed by Heaven to punish the *Spaniards*, for the many Cruelties that haughty and inhuman Nation had practised upon the Inhabitants of the new World. For several Persons of plentiful Fortunes, on hearing the barbarous proceedings of the *Spaniards* in *America*, resolved to quit *Europe*, and expose themselves to innumerable Dangers, with no other design than to revenge the Deaths of so many *Indians*, whom they had massacred in a most barbarous manner. Among these was, as our Author tells us, one *Sieur Montbars*, born of a very good Family in *Languedoc*; who, while he was a Student, having happened upon a relation of the Cruelties practised by the *Spaniards* in *America*, was so incensed against that Nation, that he resolved one day or other to treat them, as far as lay in his power, in the same manner as they had used the *Indians*. Not long after he had read the above-mentioned relation, he gave a strong proof of the implacable hatred it had wrought in him against the *Spanish* Nation. For in a Play, that was acted by the Students, wherein he personated a *Frenchman* quarrelling with a *Spaniard*, he one day, all  
on



on a sudden, flew at his Companion, who acted the *Spaniard*; in such a violent Passion, that he would have killed him upon the Stage, had he not been, with much ado, prevented by the Spectators. This was, in a certain manner, the Prelude of what he acted soon after in *America*, where sometimes heading the *Buccaniers*, and sometimes the *Freebooters*; he made such a dreadful havock of the *Spaniards*, that he was very justly surnamed the *Exterminator*. Notwithstanding his inveterate hatred against the *Spaniards*, he is said never to have put one of them to death whom he found not in Arms; and to have been always averse to those Cruelties and Robberies, which have rendered the Names of many Adventurers so infamous.

OUR Author informs us, (pag. 392.) that on occasion of the War, which broke out between the *French* and *Spaniards* in 1718, great numbers of Negroes made their escape from the former, and settled among the *Spaniards*, so as to multiply their Race. These he thinks would prove very dangerous Enemies to the *French* in case of a new Rupture, and adds, that even in time of Peace the settling of the Negroes among the *Spaniards* is of great prejudice to the *French*, since it intices away their Slaves; who, notwithstanding all the precautions that can be taken, yearly make their escape in great numbers, being sure to find a safe Asylum among the *Spaniards*. So that the Island of *Hispaniola* is now inhabited by four different kinds of People, viz. by the Natives, *Spaniards*, *French*, and Negroes.

IN the twelfth and last Book, the Author gives a particular account of the Insurrection, that happened in the *French Colony* of *Hispaniola*

in 1722, on account of the exclusive Trade of Negroes to that Colony granted to the *India Company*; which the Planters deemed highly prejudicial to the public Good, and freedom of Trade. The Insurrection began by the Women, who being headed by a Widow, named *Madam Sagona*, and armed with Sword and Pistol, marched in Battle-array, Drums beating, Colours flying, to the *India Factory*; broke down the Doors, ransacked the House, and destroyed all the Books and Registers belonging to the Company. Some Memoirs inform us, that *Madam Sagona* meeting the Director of the Company with a Glass of Wine in his Hand, as she was going into the House, clapt her Pistol to his Throat, saying, *Drink, you Traitor, for this is the last drop you shall ever drink.* Which frightened the Director to such a degree, that, letting his Glass drop, he saved himself with all possible speed, by a back-door, into the Jesuits College, where he was a long while before he could recover himself from the terrour the sight of that doughty *Amazon* had struck him with. The example of the Women was soon followed by the whole Colony, which in a few days rose all up in Arms, crying, *Vive le Roi sans Compagnie*, that is, *God save the King without any Company*. No one, however peaceably inclined, and averse from Rebellion, could help taking up Arms and joining the Seditious; each Inhabitant being summoned by a Ticket, signed *The Colony*, to appear in Arms at the time and place appointed for a general Rendezvous, under pain of having their Habitations burnt down to the ground. It has not been known to this day, who was the Author of these Tickets.

Tickets. They were delivered, the Evening before the general Insurrection, into the hands of each House-keeper of the Colony, by a Black ; who being asked, from whom he came, and to whom he belonged, gave no other answer, than that he came from the Colony, and belonged to the Colony. The next day, best part of the Colony met in Arms at the place and hour appointed ; burnt down to the ground the Houses of such as had not answered the Summons ; seized the Governor ; drove the Director of the *India* Company with all his Crew out of the Island ; and, by that means, maintained the Freedom of Trade, which a few avaritious Merchants designed to deprive them of, by ingrossing the chief Branch of it to themselves. No People had ever a more just Motive to rise up in Arms, as our Author insinuates, than the Inhabitants of *Hispaniola* on this occasion. For besides that, the *India* Company enjoying the exclusive Trade of the Negroes, would have sold them at their own Price, they would not oblige themselves to furnish the Colony with more than 2000 a Year ; whereas the *Cape Francois* alone wanted yearly near 4000. But what most of all exasperated the Minds of the Inhabitants, was the insolent Behaviour of the Director, and others belonging to the Company, who were heard to say, in a public Entertainment, (being perhaps somewhat elevated with the Juice of the Grape) that the Inhabitants of *Hispaniola* seemed to look upon them with Contempt ; but that they would soon find means to bring down their Pride ; that they wanted no body, whereas every one stood in need of them ; that they would sell no Negroes but at their own Price ; that the Women for-

sooth

sooth appeared dressed out in Silk Gowns and Petticoats; but that they were determined to reduce them, in a very short time, to such a Condition, that they should be glad to cover themselves with a Piece of coarse Cloth: That they were responsible to no body for what they did; that no one had any Right or Authority to intermeddle with what concerned them, and that they were so well supported at Court, that they valued not a rush, either the Governor, or Intendant. Such a haughty Behaviour was highly unbecoming, says our Author, in Men of their Station and Profession. But *Madam Sagona*, at the head of her *Amazons*, soon cooled their Courage, and humbled their Pride, as we have already observed.

IN the next place, our Author gives us a distinct Account of the present State of the *Spanish* and *French* Colonies, in the Island of *Hispamiola*. The *Spanish* Colony in 1717, consisted of 18410 Persons, all wretchedly poor, and living in Cottages, except the Inhabitants of the City of *S. Domingo*, where there are still a great many fine Houses to be seen. They have no Manufactories, and in most places but very little Trade; contenting themselves to look after their Cattle, and to furnish the *French* Colony with coarse Meat. They bear an aversion to all Labour, and are lazy to a great degree, passing their time in playing, singing, sleeping, and causing themselves to be rocked in their Hammocks. They despise Gold, and tread upon it; laughing at the *French*, whom they behold so eager in the pursuit of Riches. They take no more pains in cultivating their Minds, than in procuring the Conveniencies of Life; for they live in a most deplorable

deplorable State of Ignorance, and scarce know, according to our Author, so much as the name of *Spain*, with which they have no manner of Correspondence. But, with his leave, they cannot but know, that the King of *Spain* is their Sovereign, and that of him they hold their Governments and Employments. Besides, the City of *S. Domingo* is the Seat of a supreme Court of Judicature, whose Jurisdiction extends to several Islands, and a great part of the *Spanish* Dominions on the Continent of *America*. As they have mixt their Blood with the ancient Inhabitants of the Island and Negroes, they are at present of various Colours, according as they partake most of the *European*, *African*, or *American*. They have a great Opinion of themselves, and shew the utmost contempt for the *French*. A *Frenchman* having one day asked a *Spaniard*, what was to be found among them, that could inspire them with such an Opinion of themselves, and Contempt of other Nations; the *Spaniard* answered, *ay Hombres, they are Men*. Our Author tells us, that they are given to all manner of Vice; but at the same time, mighty Devout and Religious. The respect and veneration they shew for Priests, Churches, and other Sacred things, is, says he, inexpressible, as well as their blind Submission in believing whatever they hear from their Pastors. Tho' they live in poor Cottages, and quite unfurnished, yet their Churches and Oratories are extremely magnificent, and richly adorned. They observe, with great exactness, all the Feasts and Fasts of the Church; assist every day at Mass, and never fail saying over, at least once a day, their Beads, which they all wear hanging at their Necks. They pass best

part

part of the day in Churches, and of the night in Bawdy-houses, being no less given to Lewdness than Devotion. As Lewdness is their favourite Vice, so Hospitality is their favourite Virtue, which they practise to a very great degree, receiving into their Houses all Strangers, of whatever Nation or Religion they be, with the most sincere and hearty demonstrations of Kindness and Friendship that can be imagined; they even abridge themselves of Necessaries to entertain a Stranger they never saw before, nor know any thing of; and never fail to regale their Guests with the best things their Country can afford. Our Author adds, that they extend this Virtue, even to the *French*, whom they mortally hate; but, notwithstanding their inveterate hatred against the whole Nation, receive, with unexpressible kindness, even the *French* Vagabonds, who, encouraged by the Hospitality of their Neighbours, daily increase very considerably, and give them but too frequent occasions of practising it. But neither is this Virtue peculiar to the *Spaniards*; it is common with them to the *Mulattos*, *French*, *Negroes*, and all those who live in the Island. The antient Inhabitants, before the arrival of the *Spaniards*, practised it in a very eminent degree; so that the Climate of that happy Country seems, in a manner, to inspire Men with the most noble of all Virtues, and the most conducive to the welfare of Mankind. The *Spaniards* surely did not learn it of the Inhabitants, whom they thoroughly despised, and looked upon no otherwise than as Brutes. Neither were the *French* moved to practise it by the Example of the *Spaniards*; for not to mention the natural Antipathy of the two Nations, the

*French*

*French* excelled in the Virtue of Hospitality, before they had any manner of Correspondence with the *Spaniards*. Even the Negro Slaves, tho' very sparingly provided with Necessaries, never grudge to share their poor Allowance with any Stranger that seems to be in need. As to the *French*, our Author tells us, that one may travel all over their Colony without being at an Half-penny charge; for Strangers are every where received kindly, entertained splendidly, and even supplied with Money, if they want it, to continue their Journey. If a Person well-born, but of no Fortune, happens to come among them, then it is chiefly, that they exert their Good-nature, and strive to out-do one another in heaping Favours upon him. If they have before-hand notice of his coming, they go out in Crowds to meet him; every one being ambitious of having him for his Guest; and happy is he whom he chuses to stay with. The more free he is in their Houses, the more welcome he is; for whatever they have, is at his command, no otherwise, than if himself were the Master of the House. If they suspect, or can, by any means, find out that he wants Money, he is sure to be soon provided, and not sparingly, without ever knowing the beneficent hand it comes from. On his departure, Negroes, Horses, Carriages, and whatever else he can stand in need of, are employ'd to attend him; nor do they suffer him to leave them, unless he promises to return, if his Affairs will allow him. The kindness the *Cree Indians* shew to Orphans, is no less commendable. These unhappy Children are among them of no burden to the Public, being brought up,

and provided for, by private Persons, with the same Care, as if they were their own Children. If Orphans have no Relations, or God-fathers, or God-mothers, (who are preferred to all others) the first who can lay hands on them, (and every one strives to be the first) has the Glory and Merit of so charitable an Office.

THE *French* Colony in 1726 consisted, as our Author informs us, of thirty thousand Persons free-born, and an hundred thousand Slaves, partly Negroes, and partly Mulattoes. Among the former he counts ten thousand Men able to bear Arms, and adds, that, if occasion required, the Colony could arm twenty thousand Negroes, without doing any considerable hurt to their Manufactures. As to the Forces of the *Spanish* Colony, our Author only says, that in 1717, they had thirty seven Companies, which amounted to 3705 Men. Few of those, who come from *France* live to an old Age: but the *Creolians* become more healthy, robust, and live longer, according as they are more or less distant from their *European* Origin. They are better-livers than the *Spaniards*, but do not trouble themselves much about Religion.

OUR Author takes notice of one Inconvenience in the present Establishment of the *French* Colony, which in process of time may prove very destructive, chiefly if the number of Inhabitants should encrease, as it has done these thirty Years last past. The inconvenience is this, that the Estates and Lands are equally divided among all the Children, which at length will reduce the Plantations, thus divided and sub-divided, to nothing; and the Planters to great Straits and Poverty. Whereas, if the Plantations remained to the elder Brother, the

and others



others would be under a necessity of beginning new ones; which would be the most advantageous way, both to themselves and the Public, of laying out the Money left them by their Parents. If this Regulation should take place, in a short time there would not be seen a spot of Ground untill'd in the whole Colony; and many, finding no waste Ground at home, would seek for new Settlements in the neighbouring Islands, and on the Continent belonging to the French Crown.

OUR Author closes his History with a pathetic Account of the Miseries and Hardships the Negroes groan under in the Colonies of *America*, and a short Instruction to the Missionaries, shewing how they are to proceed with them in converting them to the Christian Religion.

ARTICLE XV.

*The Present State of LEARNING.*

M E S S I N A.

THEY have printed here *Annales Historico-Critici Ecclesiæ Siculæ*, by Thomas de Angelo, a Dominican, who died here in the Year 1720. It contains the Ecclesiastical History of Sicily for the five first Centuries. The Account of each Century is divided into five Articles. 1. *Ecclesiasticarum rerum Syntagma.* 2. *Ecclesiæ Siculæ Persecutiones.* 3. *Quinam Sanctitate ac doctrinâ floruerunt.* 4. *Ecclesiastica Politia ordo.* 5. *Sanctarum imperii Analekta.*

## R O M E.

M. *Assemani* has published the second Part of the third Volume of his *Bibliotheca Orientalis Clementino-Vaticana*, &c. That Part contains the History of the *Nestorian Churches*. In Folio.

M. *Cavalli* has given us part of a large Treatise concerning the Mysteries of Religion, which Treatise will yet be but an Appendix to a much larger Work, he has been about for these five and twenty Years, intitled, *Index generalis Hebræo-Chaldaico-Latino-Biblicus*. In the Specimen he has now published, he undertakes to prove the Mystery of the Trinity against the *Jews*; and even to shew, that there can be no God but such a one as consists of one Essence and three Persons. *La vera fede portata in trionfo da Jacopo Cavalli nella spiegazione dell'incomprensibile Mistero della Santissima Trinità, al sempre misero, cieco ed ostinato Ebraismo, in forma di Disputa tra l'Ebneo e il Ebraissiano. Finalmente decisa à favore della verità, cioè che non può darsi Dio, se non uno in essenza e trino in persone*. In 4to.

Abbot *Pascoli* of *Perugia* has put out the first Volume of his *Vite de' Pittori, Scultori, e Architetti moderni*. In 4to.

*Codex Constitutionum quas summi Pontifices ediderunt in solemnibus Canonizatione Sanctorum à Johanne XV. ad Benedictum XIII. sive Anno Domini 993 ad an. 1729. Accurante Justo Fontanino, Archiepiscopo Ancyrano, qui lemma & notulas addidit*. In Folio.

## M I L A N.

M. *Muratori* has at last published the xx<sup>th</sup> Volume of his *Rerum Italicarum Scriptores*, &c. The Pieces contained in that Volume were never

never before printed, as may be seen in the following Account of them.

*CHRONICON REGIENSE* ab An. MCCLXXII. usque ad MCCCXXXVIII. Auctoribus Sagacio & Petro de Gazata Regentibus: nunc primum editum ex MS. Codice Bibliothecæ Estensis.

*MEMORIALE HISTORICUM Rerum Bononiensium* ab Anno MCIX usque ad MCCCXXXVIII. Autore Matthæo de Griffonibus: nunc primum profertur ex MS. Codice Bononiensi.

*HISTORIA MISCELLA* Bononiensis ab Anno MCIV, usque ad annum MCCCXCIV. Autore prefertim Fratre Bartholomæo della Pugliola Ordinis Minorum. Accedit ejusdem Continuatio usque ad annum MCCCCLXXI ab aliis Auctoribus Synæchronis facta. Omnia nunc primum in lucem prodierunt & Codicibus MSS. Bibliothecæ Estensis.

*JOHANNIS SERCAMBIT* Auctoris Synæchroni *Chronicon* de Rebus gestis Lucensium ab Anno MCCC usque ad annum MCCCXIX: nunc primum in lucem producit ex MS. Codice Bibliothecæ Ambrosianæ.

*ANNALIS ESTENSIS* Jacobi de Dblayto Cancellarii D. Nicolai Estensis Marchionis Ferrariæ, Auctoris Synæchroni, de gestis ipsius Marchionis ab Anno MCCCXIII. usque ad MCCCXIX: nunc primum editi & MS. Codice Bibliothecæ Estensis.

*MONUMENTA HISTORICA* de Rebus Florentinorum, Autore Gino Capponio ab Anno MCCCCLXXVIII. usque ad annum MCCCXCIX. Cum Continuatione Neri illius filii usque ad annum MCCCCLVI. Nunc primum prodierunt ex MS. Codicibus Florentinis.

Malatesta designs to print all the ancient Latin Poets, with an Italian Translation: Corpus omnium Poetarum Latinorum cum eorundem Italica Versione. The two first Volumes contain

F L O R E N C E.

THEY have reprinted the Chronological Tables of F. Muzantio, a Jesuit; *Fax Chronologica ad omnigenam Historiam*. These Tables were become very scarce; they consist of four Sheets, which may be pasted up together.

Dr. *Francesco del Taglia*, Professor of Moral Philosophy, died suddenly on the 5<sup>th</sup> of January 1731, while he was reciting a Harangue before a great Assembly. He was 60 Years old. Besides his Commentary on the Poems of *Menzini*, he has published:

*Lezione del Dottor Francesco del Taglia Professore di Filosofia Morale nello Studio di Firenze, pubblicata da esso per Introduzione e preambulo alla nuova Etica volgare che a commune utilità egli va compilando in occasione di spiegare moralmente e eruditamente illustrare i più savi ed arguti Proverbi de Toscano Idioma*. Firenze 1714. In 4to.

*Della Bellezza e del Bello e onesto Orgoglio che decorosamente ha da guernirsi e difenderla*. Ibid. 1726. 4to.

*Sonetti e Canzoni* printed in the *Raccolte delle Rime degli Arcadi di Roma*, &c.

Abbot Gori has honoured Dr. *de Taglia*'s Memory by the following Inscription:

*Siccine tam cito à nobis separas amara mors.  
Viros probitate, ingenio, doctrina insignes?*

*In uno cive optimo ac præstantissimo  
Francisco Josephi F. del Taglia J. U. C.  
Summo omnium mærore inopina morte defuncto.  
Dum Studia Sapientiæ publice auspicaretur.*

*hic*

*Heu quantum ornamenti Florentia,  
 Quantum gloriæ Patrium Lycæum,  
 Quantum elegantiae Latinae & Etruscae Musæ,  
 Quantum gravitatis splendorisque eloquentia,  
 Quantum utilitatis & exempli Philosophia ipsa  
 Quam summa cum laude docuit, heu dolor!  
 Amiserunt!*

*Viro, eruditissimo & politissimo  
 Christianæ pietatis cultori eximia  
 Filiorum suorum tam magno præsidio  
 Orbatorum Magistro  
 Luminis æterni claritatem quietemque perennem  
 A Deo præcamini  
 Non sine lacrimis pientissimi cives.*

## P A D O U A.

M. Volpi has given us a beautiful Edition of Sannazar's Works, with the Life of that celebrated Poet: *Jacobi sive Actii Synceri Sannazarii Neapolitani, Viri Patricii, Poemata ex Antiquis Editionibus accuratissime descripta. Accessit ejusdem Vita, J. Ant. Vulpio Auctore. Item Gabrielis Autilii, & Honorati Fascitelli Carmina quæ extant.* In 4to.

*De Pistilli versatione Acroasis Jacobi Facciolati habita in Gymnasio Patavino ad instauranda Eo-gica Studia Mense Novembri MDCCLXXX. In 8vo.*

## V E N I C E.

Francesco Pilleri is printing by Subscription Cicero's Works in 8vo, from the Edition of Mr. Verburg, printed at Amsterdam in 1724. The first Volume is already come out.

*Dissertazioni Epistolari Storiche e Chronologiche.* In 8vo. These Dissertations contain several Critical and Historical Observations.

*Poleti* has printed a new Edition of the *Latin* Translation of *F. Mabillon's* Treatise *des Etudes Monastiques*. The first came out in the Year 1705 ; but to this last they have added several Pieces relating to the same Subject,

*Roletti* intends to print by Subscription a *Latin* Translation of the *Bibliothèque Ecclesiastique* of *F. Cellier*, a Benedictine, which will make up sixteen Volumes in 4to. The two first Volumes have already been published at *Paris*.

### L U C C A.

THEY have printed here a new Edition of *Benivieni's* Poem on the Love of God: *Del Amore celeste e divino. Canzone di Girolamo Benivieni Fiorentino, col Commento del Conte Giovanni Pico Mirandolano*. In 8vo.

*Leonardo Venturini* proposes to reprint by Subscription all the Works of *F. Passarino*, a famous Dominican, in several Volumes in Folio. *R. P. F. Petri Mariae Passerini de Sextula, Magistri & Procuratoris Generalis ordinis Prædicatorum, & in Romana Sapientia S. Theologiæ Professoris Matutini, Opera omnia Theologica & Canonica, à quam plurimis mendis, quæ in Romana Editione irrepperunt, expurgata. Accesserunt in Libris Decretalium Textus earumdem, novusque & locuples Commentarius, &c.*

The same Bookseller, who some time ago printed the *Latin* Translation of *F. Calmet's* Dictionary of the Bible, has put out a Translation of the Supplement to that Work: *Supplementum ad Dictionarium Historicum, Criticum, Chronologicum, & Litterale Sacræ Scripturæ, Auctore R. D. D. Augustino Calmet. Opus Gallicè primum, nunc Latinis Litteris traditum à Job,*

*Jo. Dominico Mansi, Congregationis Matris Dei, Lucensi. In Folio, 2 vol.*

L E I P S I C K.

Dr. *Walther*, the King's Physician, has put out *Teneriorum musculorum humani Corporis Anatome repetita, qua Observationes Anatomicae cum suis contulit, Tabulam faciei internae adjecit, omnia ad idonei exempli novissimae sectionis fidem exegit, Et in usum Auditorum convertit Augustinus Fridericus Walther, Archiater Regius Et Professor publicus. In 4to.*

*Deliciae Epistolicae, sive Epistolarum non minus raritate quam orationis cultu atque elegantia illustrium Fosciculus, Majoragii, Graevii, Bartolini, Schefferi, &c. Epistolas vel nunquam antehac editas, vel oblivione propemodum obrutas, Et ad interitu retractas, complexus. Edidit, Et de Vita Scriptisque Majoragii praefatus Joannes Petrus Kibbhus, P. P. Accedit Joan. Erhardi Kappii Prof. Lipsiensis ad Editorem Epistola. In 8vo.*

*Luderi Menckeni J.C. Et Fac. Jur. Lipf. Ordin. Compendiaria Theoria Et Praxis Computationis Graduum. Annotationes quasdam adjecit D. Frider. Alexander Kunbold, P. P. In 8vo.*

N U R E M B E R G.

M. Gribner has published a Collection of several Pieces of *Fritschius*, which had been printed separately: *Abasueri Fritschii Opuscula Varia de selectioribus quibusdam Argumentis ad Jus Publicum atque Ecclesiasticum, civile item ac feudale, nec non Historiam, Politicam, Et Morum. Doctrinam spectantibus, olim sparsim edita, nunc uno Volumine comprehensa. Accessit Michaelis Henrici Gribneri Commentatio de vita, facie, ac meritis*

meritis Auctoris, cum Præfatione & Indice completissimo. In Folio.

## I E N A.

Job. Jac. Lehmanni Phil. Mor. Ord. Institutiones Philosophiæ à re ipsa, vero & uno Philosophiæ fonte, repetitæ, viaque planè naturali propositæ. In 8vo.

Gust. Adl. Grantzii Dissertatio inauguralis Medica de Scirrbo. In 4to.

## HAMBURG H.

THE celebrated Dr. Fabricius has given us a full and curious Account of the Propagation of the Gospel all over the World: Joannis Alberti Fabricii Profess. Theol. in Gymnasio Hamburgensi, Salutaris lux Evangelii toti Orbi per divinam gratiam exorients; sive Notitia Historico-Chronologica, Litteraria, & Geographica, propagatorum per totum Orbem Christianorum Sacrorum, &c. In 4to.

Dan. Georgii Morhofii de legendis, imitandis, & expurgandis Auctoribus, Libellus posthumus; quem in Supplementum Polybistoris Morhofiani exacto quodam Manuscripto luci nunc primum tradit Johan. Petr. Koblus, P. P. In 8vo.

Christophori Andreae Remeri J. U. D. & Consil. Cæsar. Tractatus de vero Obligationum valore; in cuius prima Sectione hæc materia ex Jure Naturæ, Romano & Germanico, tam historice quam dogmaticè & practicè plene expenditur, & à vulgariis erroribus, ex absoluto Jure & Tricis Romanis vatis, purgatur: secunda verò Sectione Applicatio hujus doctrinæ exemplis quàm plurimis & exquisitissimis illustratur, simulque ostenditur in quo Statutum Hamburgense à Jure Romano & Communi abeat, &c. In 4to.

BOUR-



B O U R D E A U X.

OUR Royal Academy of Belles Lettres, Sciences, and Arts, having not disposed last Year of the annual Prize founded by the Duke *de la Force*, consisting of a Gold Medal, valued at three hundred Livres; they give notice to all the Learned in *Europe*, that they intend to distribute this Year two Prizes, to be delivered on the 25th of *August* 1732.

The first Prize is to be given to him, who shall explain in the most probable manner this Question: *Whether there be a Magnetism in Bodies, what is the Cause, and what are the Laws of it.*

The second to be given to him, who shall explain in the most probable manner, *the Motion of the Sap in the Plants, and the Laws of that Motion.*

The Dissertations may be sent, either in *French* or in *Latin*; but they will be received no longer than the first of *May* inclusively. The Authors are desired to have them written in a fair legible hand.

At the end of the Dissertation there is to be a Sentence; and the Author is to write in a separate Paper, sealed up, the same Sentence, with his Name and Place of Abode.

The Pacquets are to be sent Post paid, and directed to *Monsieur Sarrau*, Secretary to the Academy, *ruë de Gourgues*; or to the *Sieur Brun*, Printer to the Academy, *ruë St. James*.

P A R I S.

THE King has made a noble and glorious Purchase: he has bought all the Manuscripts of the famous Library of *Monsieur Colbert*, which

which were in the possession of the Marquis de Seignelay; Grandson to that Minister. These Manuscripts may be divided into two Classes. The first consists of six thousand ancient Manuscripts, or 3370 Volumes in Folio, in the Oriental, Greek, Latin, and vulgar Languages. The second, contains the Manuscripts, which may be call'd Modern, and relate to the History and Affairs of France. These make up a Collection of above 1600 Volumes, besides several *Porta-Folios* full of Original Pieces, and 622 Diploma's of our Kings, with their Seals, from *Philippus Augustus* to *Francis I.* Such is the care of the Government to secure those invaluable Monuments! The Royal Library abounds with them, and they are preserved with an Attention, which may be a Pattern to our Neighbours.

*Le Bombardier François, ou nouvelle Methode de jeter les Bombes avec précision. Par M. Belidor Commissaire Ordinaire de l'Artillerie, Professeur Royal de Mathematiques aux Ecoles du même Corps, Membre des Academies Royales des Sciences d'Angleterre & de Prusse, correspondant de celle de Paris.* In 4to. This valuable Book being printed at the Royal Printing-House at the King's Charge, is not sold by the Booksellers.

*Abregé de la Vie de celebre Pierre Danés, Ambassadeur du Roi François I. au Concile de Trente, Evêque de Lavaur, Precepteur & Confesseur de François II. &c. mort le 23 d'Avril 1577. Avec deux Memoires sur les principales actions de Jacques Danés, parent du premier Evêque de Toulon, Maître de l'Oratoire du Roi, Conseiller d'Etat ordinaire, decedé à Paris le 5 Juin 1663.* In 4to. Besides the Pieces mentioned in the Title, several others are inserted in that Volume.

*Methode*

*Methode pour commencer les Humanitez Greques & Latines, contenant des Avis très-judicieux & fort utiles aux Regens, Precepteurs, & autres personnes employées à former les Enfans aux Belles-Lettres. Par M. le Févre de Saumur. Avec des Notes & des Lettres sur la maniere de les enseigner dans les Colleges. Par M. Gaullier, Professeur en l'Université de Paris, au College du Plessis-Sorbonne. In 12<sup>o</sup>.*

*La Theorie de la Manœuvre des Vaisseaux réduite en pratique: ou les Principes & les Regles pour naviguer le plus avantageusement qu'il est possible. Par M. Pisto de l'Academie Royale des Sciences, In 4<sup>o</sup>.*

The learned and ingenious M. Camusat has publish'd *Bibliotheca Libros & Scriptorum ferme cunctos ab initio mundi ad annum MDLXXXIII, ordine alphabetico completens. Auctore & Collectore Fratre Alphonso Ciaconio, Ordinis Prædicatorum Doctore Theologo. Nunc primum in lucem prodit Studio & cum Observationibus Francisci Dionysii Camusati, Vesuntini. In folio. Ciaconius died at Rome about the year 1601, with the mortification of leaving behind him his Bibliotheca unpublish'd: the Inquisitors, who were bigotted ignorant Wretches, wou'd never give him leave to print it.*

*Lettres de Saint Jean Cbristostome, traduites en François sur le Grec des P. P. Benedictins de la Congregation de S. Maur, où elles sont rangées selon l'ordre des tems; avec des Notes & des Sommaires, & deux Traitez écrits du lieu de son exil à la Veuve Sainte Olimpiade. In 8vo. 2 vol.*

*Traité du Libre-Arbitre & de la Concupiscence, Ouvrages posthumes de Messire Jacques Benigne Bossuet, Evêque de Meaux, &c. In 12<sup>o</sup>.*

*Dissertation sur les différentes Methodes d'accompagnement pour le Claveffin ou pour l'Orgue.*  
avec

avec le plan d'une nouvelle Methode établie sur une Mécanique des doigts, que fournit la succession fondamentale de l'harmonie, & à l'aide de laquelle on peut devenir sçavant Compositeur & habile Accompagnateur, même sans sçavoir lire la Musique. Par M. Rameau. In 4<sup>o</sup>.

Differtations sur les Questions qui naissent de la contrariété des Loix & des Coutumes. Par M. Louis Boullenois, ancien Avocat au Parlement. In 4<sup>o</sup>.

M. Clairault, who is but 15 Years old, has publish'd a Pamphlet entitled, *Diverses Quadratures circulaires, elliptiques & hyperboliques*. Par M. Clairault le cadet. In 12<sup>o</sup>.

*Histoire Ecclesiastique, pour servir de Continuation à celle de M. l'Abbé Fleury. Tome xxix<sup>e</sup>, depuis l'an 1545 jusqu'à l'an 1550; & Tome xxx<sup>e</sup>, depuis l'an 1550 jusqu'à l'an 1555.* In 4<sup>o</sup>.

*Histoire de l'Empire par M. Heiss. Nouvelle Edition augmentée de Notes historiques, & politiques, & continuée jusqu'à present, par M. Vogel, Grand Juge des Gardes Suisses.* In 12<sup>o</sup>; 10 vol.

*Histoire de Gusman d'Alfarache, nouvellement traduite & purgée des moralitez superflues, par M. le Sage.* In 12<sup>o</sup>; 2 vol.

“ *Histoire de l'Auguste Naissance de Mon-*  
 “ *seigneur le Dauphin, divisée en trois Par-*  
 “ *ties, dont la premiere contient toutes les Fêtes*  
 “ *& Rejouissances qu'on a faites dans Paris pen-*  
 “ *dant six Mois consecutifs. La seconde, celles qui*  
 “ *ont été faites dans toutes les Provinces du*  
 “ *Royaume, même dans les Pays estrangers,*  
 “ *avec la description des Feux d'Artifices, tous*  
 “ *les Discours, Harangues, Emblèmes, &*  
 “ *Inscriptions, Latines & Françoises: & la*  
 “ *troisième, un Recueil des meilleures Pièces*  
 “ *de*

de Poësie qui ont paru à cette occasion, avec le nom de leurs Auteurs. On y nomme aussi Messieurs les Gouverneurs, Intendans, Lieutenans de Roi, Prevôts des Marchands, Maires, Echevins, Consuls & autres personnes qui ont eu part & qui se sont distinguées dans ces Fêtes. On y a joint la Naissance de Monseigneur le Duc d'Anjou. Dediée à la Reine par le Chevalier Daudet, Ingenieur-Geographe ordinaire de leurs Majestés. In 12°. *Costumes des Bailliages de Sens & de Langres, commentées & conserées avec les Costumes voisines, & spécialement avec celle de Chaumont en Bassigny. Par M. Juste de Laistre, Avocat au Parlement. In 4°.*

*Recueil de Testes, de Caracteres, & de Chargés, dessinées par Leonard de Vinci, Florentin, & gravées par M. le C. de C. Avec une Lettre sur Leonard de Vinci à M. le C. de C. Par M. M... le fils. In 4°.*

*Traité des Dixmes en general, suivant la Jurisprudence ancienne & moderne, établie & confirmée tant par les Ordonnances, Lettres Patentes, Edits, Déclarations & Arrests du Conseil, que par les Arrests & Reglemens rendus dans les differens Tribunaux, conformemens aux Costumes du Royaume. Par M. L. M. In 12°, 2 vol.*

### MONTEPELLIER.

Dr. Deidier has put out *Institutiones Medicinæ Theoreticæ Physiologiam & Pathologiam complectentes. Autore Antonio Deidier, Regis Consiliario & Medico, in alma Monspelienfium Medicorum Academia Cbymicæ Professore Regio, Ordinis Sancti Michaelis Equite, & Regiæ Societatis Londinensis Socio, nec non Galliæ Triremium Archiatro. Parisiis apud Car. d'Houry. In 12°.*

DIJON,

## DIYON.

They have printed here, *Des Partages par foudre & par representation, suivant les Articles XVIII & XIX du titre VIII. de la Coutume du Duché de Bourgogne.* In 12<sup>o</sup>.

*Decisiones celeberrimi Sequanorum Senatus Dolani, in quibus multa idem ad Theoriam Juris, tum praxim & consuetudinem spectantia dilucidè explanantur. Autore Joanne Grivello Sequano, Juris utriusque Doctore, Domino de Perigny, &c. Editio nova ab ipso Autore recognita & præcedentibus non tantum emendatior, sed multis etiam definitionibus & disceptationibus auctior.* In fol.

## ROUEN.

*Traité Historique & Moral de l'Abstinence de la Viande, & des revolutions qu'elle a eue depuis le commencement du monde jusqu'à present; tant parmi les Hebreux, que parmi les Payens, les Chrétiens, & les Religieux anciens & modernes; divisé en quatre Parties. Par le R. P. D. Gregoire Berthelet, Religieux Benedictin de la Congregation de S. Vanne & de S. Hydulphe. The Author's chief design is to prove that the forbearance from Meat is essential to a Monastick Life.*

## AMSTERDAM.

Messieurs Wetstein and Smith have printed *Entretien instructif d'un Pere avec son Fils sur les premiers Principes de la Religion & de la Morale: ou Catechisme raisonné. Traduit de l'Anglois par Mylord \*\*\*.* In 12<sup>o</sup>. The English Original was publish'd in the year 1688. The same have also printed *Histoire des Chevaliers de Malthe par M. l'Abbé de Vertot; augmentée des Statuts*

## ART. 15. HISTORIA LITTERARIA.

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*Statuts de l'Ordre, des Noms & des Armes des Chevaliers, & enrichie de Figures, de Cartes, & de Plans.* In 12°. 5 vol.

### F R A N E K E R.

Mr. Melchior, one of our Professors, has published a Dissertation against Mr. Woolston, entitled, *Apologia pro Miraculis Christi & Expositionibus Patrum Allegoricis, adversus Thomam Woolstonum.* In 4to.

He accounts for the Fathers way of allegorizing the Scriptures, and observes that they were no Critics, nor good Logicians.

### H A G U E.

Messieurs Goffe, Neaulme, and de Hondt, are printing by Subscription, *Histoire Metallique des XVII Provinces des Pays-Bas, depuis l'abdication de Charles-Quint, jusqu'à la Paix de Bade en 1716: Traduite du Hollandois de Monsieur Gerard van Loom.* That Edition will contain five Volumes in Folio, making in the whole 675 Sheets, and 2945 Medals engraved by the best Masters, with the Explanation of them. The Price to the Subscribers is 90 Florins for the small, and 135 for the large Paper. Those that have not subscribed shall pay 113 Florins for the small, and 170 for the large Paper. The two first Volumes will come out on the first of April 1732; the third on the first of October following; and the two last within the Year 1733. Subscriptions are taken in by N. Prevost, over-against Southampton-street in the Strand.

### L O N D O N.

*Milton's Paradise Lost. A new Edition by Richard Bentley, D. D.* In 4to. Printed for N° XV. 1732. X Jacob.

VOL. III.

*Jacob Tonson, John Poulson, J. Darby, A. Bettesworth, and F. Clay, in trust for Richard, James, and Betbel Wellington,*

*An Enquiry into the Origin of Honour, and the Usefulness of Christianity in War. By the Author of the Fable of the Bees. In 8vo. Printed for John Brotherton, at the Bible in Cornhill.*

*The History of the Puritans, or Protestant-Nonconformists, from the Reformation, to the Death of Queen Elizabeth: With an Account of their Principles, their Attempts for a further Reformation in the Church, their Sufferings, and the Lives and Characters of their principal Divines. By Dan. Neal, M. A. In 8vo. Printed for Richard Hett, at the Bible and Crown in the Poultry.*

*Roma Antiqua & recens, or the Conformity of antient and modern Ceremonies, shewing from indisputable Testimonies, that the Ceremonies of the Church of Rome are borrowed from the Pagans. Translated from the French. In 8vo. Printed by George Smith, and sold by J. Brotherton, at the Bible in Cornhill; Steph. Austen, at the Angel in St. Paul's Church-Yard; and J. Jackson in Pall-Mall.*

*Alciphron; or the Minute Philosopher, In seven Dialogues. Containing an Apology for the Christian Religion, against those who are called Free-Thinkers, In 2 vol. 8vo. Printed for J. Tonson in the Strand.*

PROPOSALS for printing by Subscription all the Works of Hippocrates in Greek and Latin, digested in a new and regular Manner. By Francis Clifton, M. D. Physician to his Royal Highness the Prince of Wales, Fellow of the College of Physicians, and of the Royal Society. Dr. Clifton gives us the following Account of his Plan: As



As this is the *first* Edition of *Hippocrates* that ever was published in *England*, and the first of the Kind in *Europe*, some Account of it will, I presume, be expected from me, at this Time.

*First*, then, it is intended to be the *correctest* Edition that has been yet given; not excepting even *Foësius's*, which is by far the best, especially the *Geneva* Edition, to which all my Quotations refer. In order to make it the *correctest*, I have been at the Pains to enlarge the *Oeconomia* of *Foësius* so far, that now, when any Sentence, or indeed any Word occurs, about which I have the least Doubt, I can immediately find out not only all the Places it is used in, but also all the parallel Places. And thus by comparing *Hippocrates* with himself, and making him his own Interpreter, a great many difficult Places have been cleared up, and a great many corrupt ones restored; even where all the *MSS* that have been so carefully consulted by former Editors, and particularly by *Foësius*, have failed.

Thus, for instance, for  $\eta \delta \delta \epsilon \lambda \eta \sigma \eta \mu \iota \tau \omega \nu$  should be read  $\eta \delta \epsilon \iota \tau \epsilon \rho \eta \kappa \epsilon \tau \alpha \iota$  \*: For  $\epsilon \nu \chi \eta \mu \alpha \tau \iota \eta \nu \theta \upsilon \sigma \sigma \circ \varsigma \eta$ ,  $\epsilon \gamma \chi \alpha \kappa \epsilon \mu \epsilon \nu \circ \varsigma \eta$  †: For  $\epsilon \pi' \sigma \gamma \chi \alpha \nu$ ,  $\alpha \pi \alpha \nu \tau \omega \nu \parallel$ : For  $\pi \epsilon \rho \iota \theta \epsilon \varsigma$ ,  $\pi \epsilon \rho \iota \epsilon \delta \epsilon$ , *scilicet*  $\epsilon \delta \epsilon \varsigma \delta \iota \sigma \tau \alpha \lambda \iota \kappa \omega \nu$  ‡: For  $\kappa \epsilon \rho \kappa \iota \nu \circ \upsilon$ ,  $\kappa \epsilon \rho \iota \kappa \circ \upsilon$  \*\*, &c. all which Corrections, (and many more that might be added) will appear so just and so evident from the Notes at the Bottom, as not to leave the Reader in any Doubt about 'em: So serviceable has this *Oeconomia* been.

X 2

But

\* L. de Corde 269, 1.

† L. 2. de M. M. 660. 24.

|| Mochl. 842. D.

‡ 848. G.

\*\* L. 5. de M. vulg. *The Case of Eudemus of Larissa* 147. N. 20.

But though the greatest Number of Emendations have been made, and may be supported, this Way; yet this has not been the only one I have used. For sometimes by considering the *Sounds* and *Letters* of Words; the *Division* of Syllables, especially at the End of a Line; the *Ignorance* or *Blindness* of a *Transcriber*, and the like; and sometimes by considering only the *pointing* of a Sentence, (by all which Ways, I perceive, Mistakes have been occasioned) many other Emendations are made; or at least the first Hints were thus taken, and improved afterward by the *Oeconomia*. And perhaps ἐν ὀνόματι and μετὰ τοὺς were occasioned by the Sound, and αὐτὸ βῆν for αὐτὸ βῆ or αὐτὸ βῆον \*, κατὰ ἀρχὰς for κατὰρχας †, &c. by some of the other Ways here mentioned. Of all which Faults and Emendations, due Notice shall be taken in their proper Places.

Secondly, It is intended to be the *usefullest* Edition; the *Method* here observed in the Disposition of the several Parts directly tending to make the Works of *Hippocrates* more intelligible than ever. Whereas all the other Editions copy after one another, and with so little Variation, that the Trouble of consulting 'em is in a Manner equally great in all of 'em. This Trouble is what I have been all along labouring to remove; and with this View, I confess, I at first undertook the present Work, without intending to spend so much Time on the *critical* Part; as appears from the *Specimen* already referred to. But the Assistance of the *Oeconomia* engaged me to go on, and I hope I have not mispent my Time, in *this* Way. As to the *Method*,

\* L. 7. *The Case of Aristippus*, 1217. N. 31.

† L. 3. 1053. F.

*Method*, the Reader will now see all the Observations of *Hippocrates* collected together, and ranged in a regular and easy Manner, that what he has said upon any one Subject, may be seen compleat, without the Intervention of any foreign Matter: A Work that has been long desired. For though something of this Kind was attempted by *Marinellus* and *Plesseus*, yet abundance of Things are there omitted, and nothing is mentioned in *Hippocrates*'s own Words. Add to this, that the alphabetical Way, that they both follow, is very improper to represent the Sense of any Author.

These Deficiencies, 'tis hoped, are effectually supplied by this Edition: In compiling which, I have taken all the Care I could, to adjust every Part in such a Manner, that neither the Honour of *Hippocrates* may be sullied, nor the Expectation of the Reader disappointed. *Hippocrates* speaks for himself throughout, in his own Words; and, wherever any Sentence or Paragraph is transposed, there is always a Note at the Bottom, to shew what Page and Line in *Foësius* it is taken from: And by this Means, if any Doubt should arise, the Reader will always have as much Satisfaction as possible, by only turning to *Foësius* according to these References. The *Translation* likewise is corrected in abundance of Places, and there will be compleat *Indexes* at the End. So that, in short, it will be as easy for the future to read *Hippocrates*, as to read any other Author of the same Size: Whereas before it was really laborious; and no Man could come at his Sense in many Cases, without being obliged to *transcribe* and *methodize* him, for his own particular Use, in some such Manner as I have done for the *Publick*. I hope, therefore, that the Study of *Hippocrates* will now become

become *universal*; as the Works of that *great Man* have been the *Standard* of Physick for above *two thousand Years*, and will, in all Probability, remain so *for ever*, being built on that *sure and lasting Foundation, Observation and Experience.*

THE CONDITIONS.

I. THE whole Work will make three large Volumes in Quarto, and shall be printed correctly with a new Letter, and upon the same Paper as the Proposals, and that without Delay; so as to have the First Volume out by this Time Twelve-month. The Accents will be omitted, except where they are of Use to determine the Signification. II. The Order observed in Printing, will be much the same with that described in the Table of the Specimen published some time ago: But the Anatomical and Chirurgical Parts, that were there intended for the last Volume, will here come into the first. III. The Price to Subscribers will be two Guineas in Sheets: one Guinea to be paid at the Time of subscribing; half a Guinea more upon the Delivery of the Second Volume; and the rest upon the Delivery of the last Volume. IV. A small Number will be printed on large Paper, at three Guineas: one Guinea and a half to be paid at the time of subscribing; a Guinea more upon the Delivery of the second Volume; and the rest upon the Delivery of the last Volume.

Subscriptions are taken in at Mr. Innys's by St. Paul's, Mr. Symon's and Mr. Clark's at the Royal Exchange, Mr. Woodward's and Mr. Nourse's near Temple-Bar, Mr. Vandenboeck's near the New Church in the Strand, Mr. Prevost's over-against Southampton-street in the Strand, Mr. Penn's in Westminster-Hall, and by the Editor.

Universal History from the earliest Account of Time to the present. N<sup>o</sup> V. London. 1732.

# HISTORIA LITTERARIA:

OR, AN  
EXACT AND EARLY ACCOUNT  
OF THE MOST  
VALUABLE BOOKS

Published in the several Parts of  
EUROPE.

*Floriferis ut apes in saltibus omnia libant,  
Omnia nos itidem.*—————*Lucret.*

NUMBER XVI.  
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# HISTORIA LITTERARIA.

## ARTICLE XVI.

Christiana de **חֻמְמִים וּרִים** five *Urim & Thummim* Conjectura quid fuerint? Ex Nominibus, Dictis S. Scripturæ, & Antitypo proposita & probabilis reddita, per *Jo. Ben. Carpzovium Lips.* Fil. & Nepot. Ebr. L. Prof. Publ. extraord. & No-tocom. Pastorem.

That is,

A Christian Conjecture touching *Urim and Thummim*, made probable from the Names and Sayings of the Scripture, and from the Object they represented. By John Benedict Carpzovius, Professor of the Hebrew Tongue at Leipsick, &c. Leipsick 1732, 8vo. Pages 334.

**T**HIS Piece ought rather to be entitled a *Dream* than a *Conjecture*; for the Author throughout the whole Work seems rather to dream than to reason, or rationally to conjecture. He is pleased to style the Conjectures of other Writers, relating to the same Subject, *docta vigilantium somnia*; that is, *learned dreams of Men that were awake*.

Nº. XVI. 1732.

Y

His

Vol. III.

His own Conjectures, though he has thought fit to set them off with the specious Epithets of *Christian* and *Probable*, hardly deserve such a commendation; for neither are they learned, nor seem they to have been made by one who was awake. However, our Readers, we hope, will allow us, out of respect to a publick Professor in one of the chief Universities of Germany, to take some notice of this Performance; the more, because the Author's Method and Way of Reasoning are quite new, and what none of our Readers have ever before met with.

He begins his Preface by acquainting us, that when he first communicated his Thoughts touching the *Uriah* and *Thamar*, mentioned in Scripture, to a Man of great Learning, whose Disciple he had been, he was assured by him, that he would be handled very roughly, if he should ever happen to publish them. That called to his Memory the following Saying he had read in Rabbi Gamaliel; *Look out for one who can teach you, and do not meddle with Things that are doubtful, nor accustom yourself to pay Taxes upon Conjecture*. Our Author having quoted R. Gamaliel, thinks it a Duty incumbent upon him not only to give us the History of his Life, but moreover to inform us of his whole Pedigree, which he does accordingly, and not in a few Words. He takes for granted, that this R. Gamaliel was the Son of Simeon, who took our Saviour in his Arms in the Temple; that S. Paul was brought up at his feet, that he is the same Person with the Gamaliel mentioned in the *Acts*, chap. v. 3, 34; that he was one of our Saviour's Judges, &c. In the next place Mr. Garzodovius shews, with great Abbusion of Quotations from Holy Writ, how agree-



agreeable the Doctrine of R. Gamaliel, insinuated in the above-mentioned Saying, is to the Doctrine contained both in the Old and New Testament. He finds a great many Passages in Scripture, which, in his Opinion, answer wonderfully well to the two first Sentences of that Saying. For instance to the first, *viz. Look out for one that can teach you*; answer the following Texts out of S. Paul's second Epistle to Timothy, *Keep the true Pattern of the wholesome Words, which thou hast heard of me.* cap. i. v. 13. *But continue thou in the Things which thou hast learned, and which are committed unto thee, knowing of whom thou hast learnt them.* c. iii. v. 14. And in the first Epistle; *If any Man teacheth otherwise, and consenteth not to the wholesome Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, he is puffed up, and knoweth nothing.* c. vi. v. 3, and 4. But of all the Passages that can be alledged from Scripture, that of S. Paul in his first Epistle to the Corinthians (c. xiv. v. 35.) *And if they (Women) will learn any Thing, let them ask their Husbands at home: For it is a shame for Women to speak in the Church*; beats in his opinion most affinity with the Saying of the Rabbi, *Look out for one that can teach you.* As to Gamaliel's third Sentence, *Do not accustom yourself to rely upon Conjecture*; he thinks it is plainly expressed in these Words of our Saviour; *Think not that I am come to destroy the Law or the Prophets. I am not come to destroy them, but to fulfill them.* Matth. c. v. v. 17.

M. A. Carpzovius having thus compared the Doctrine of his Rabbi with that of the Scripture, proceeds to shew that we are allowed to propose our Conjectures touching the true Mean-

ing of the obscure Passages of Holy Writ, provided they be *Christian Conjectures*. But what he understands by *Christian Conjectures* we know not, since he has not thought fit to explain it. In the last Page of his long-winded Preface he hints at his Subject, and acquaints us, that his Design is to propose a *Christian Conjecture* touching the *Urim* and *Thummim* frequently mentioned in Scripture. If any one, not well versed in Scripture, or Rabbinical Learning, should take his Conjecture, (as he takes the Conjectures of others) for a Dream, he desires it may be explained by some *Joseph* or *Daniel*, and not by an old Woman, or a superstitious Harlot.

THE Work is of a piece with the Preface. He begins it by rejecting what others have wrote touching the *Urim* and *Thummim*; and then proposes his own Opinion, or *Christian Conjecture*, which is; that the *Urim* and *Thummim* were two Tables containing the Doctrine and Law of Christ, or the Gospel. And this is perhaps the Reason why he entitles his Work a *Christian Conjecture*. He proves his Opinion thus: *Urim* and *Thummim* signify *Light* and *Perfection*; but *Light* and *Perfection* are the true Characters of the Gospel: Ergo *Urim* and *Thummim* signify the Gospel. He produces several other Arguments in proof of his Conjecture; but they are all still less to the purpose than this. Here he begs his Father's pardon, (whom he calls a most learned Man) for departing from his Opinion; and adds, that a Son may be allowed to disagree even with his Father in such Things as are doubtful, and subject to Conjectures; which he elegantly expresses thus: *A Patre Filium in re incerta, & Conjecturis obnoxia, dissen-*

*diffentire, quis Moses five CORNUTUS, five illustriſſimus vetuit?*

MR. *Carpzovius*, having propoſed and proved, as he inſinuates, his *Chriſtian Conjeſture*, at leaſt ſo far as to render it probable, proceeds to other Enquiries, touching the Matter the Tables called *Urim* and *Tbummim* were made of, their Shape, Thickneſs, Breadth, the Artiſicer that formed them, the Place they were kept in, &c. As to the Matter, he is very poſitive, they were either of Gold, or of Sapphire, or of *Parian* Marble; but is ſadly puzzled to determine of which in particular. It is not improbable, ſays he, that they were of Gold; for to them very likely alluded *David*, when he ſaid (*Pſal. xix. v. 9, 10.*) *The Judgments of the Lord* (that is, the Goſpel) *are true, &c. more to be deſired are they than Gold, yea than much fine Gold.* The Head of the Meſſiah was probably engraved on theſe Tables; (continues our Author,) *ergo* they were of Gold, for to that Head alluded the Bride, when in ſpeaking of the Bridegroom ſhe ſaid, *his Head is as fine Gold.* *Cant. c. v. v. 11.* Nay, Chriſt himſelf ſeems to have ſpoken in reference to the Gold of the *Urim* and *Tbummim*, when he ſaid *Revel. c. iii. v. 18. I counſel thee to buy of me Gold.* Theſe Paſſages would have inclined our Author to believe that the *Urim* and *Tbummim* were of Gold, had he not been aſſured by the Rabbi's, that the Law given to *Moses* was written upon Tables of Sapphire. And leſt we ſhould look upon that Tradition of the Rabbi's as fabulous, he endeavours to perſuade us that Sapphires of ſo large a ſize were not in ancient Times ſo very uncommon. To this purpoſe he quotes *Epiphanius*, who mentions a certain Temple in

*India*, to which there was an Ascent of 363 Steps, and all of Sapphire. 'Tis true, *Epiphanius* mentions such a Temple, but adds, *τολ- λοῖς ὑπάρχει αἰνέον*; that is, which to many seems incredible, or, which few believe. As our Author deems it an heinous Crime not to credit all the idle and chimerical Stories he is told by Rabbi's, relying upon their absurd and nonsensical Traditions, he takes for granted, that the Law given to *Moses*, was written upon two Sapphire-Tables; and from the Tables of the Law, argues to his *Urim* and *Thummim*, or the supposed Tables of the Gospel thus. The Law given to the *Jews* was written upon Sapphire-Tables; *ergo* the Law given to the *Christians* was written upon Tables of the same Matter; Otherwise the Law of the New Testament must seem to be of less Perfection, than that of the Old. To the Sapphire of the *Urim* and *Thummim* alluded, without all doubt, continues the learned *Carpzovius*, the Holy Ghost, when speaking of Christ in *Solomon's Song* he said; *His Belly like white Ivory covered with Sapphires. Cant. c. v. v. 14.* Though our Author is fully convinced by this Argument, it being back'd with so plain a Text from Scripture, that the *Urim* and *Thummim* were of Sapphire; yet he is so complaisant as to allow, that the Opinion, asserting them to have been of *Parian* Marble, or Alabaster, is probable enough; because the Bride in *Solomon's Song*, c. v. v. 15. may be said to have alluded to them, when she compared the Bridegroom's Legs to Pillars of Marble. 'Tis true, continues our wise Conjecturer, she names no Marble in particular; but to what other than *Parian*, which is remarkable for its Whiteness, could a Bride compare the Legs of her Bridegroom?

groom? A white Leg is very becoming, and apt to please a Bride: but a green, red, yellow, black, or speckled Leg is what few Women admire. He concludes, that the Spouse spoke of *Parian Marble*, and, of course, that the *Urim* and *Thummim*, to which she alluded, were probably of the same Marble. As to their Shape, Size, &c. he is of opinion they were quadrangular; for such was, according to the unerring Traditions of the Rabbi's, the Shape of the Tables of the Law. They were three Duckets thick, a Span in length, and a Span in breadth. They were kept in what we translate the *Breast-plate*, but our Author will have it to signify a Purse, which the *Jewish High-Priest*, in his opinion, wore hanging at his Neck, as a part of his Attire. Neither ought this to seem strange, adds he, for it was very fashionable in ancient Times to wear Purses thus hanging down sometimes before, and sometimes behind, according as the Mode altered. In *S. Paul's* time it was the fashion to wear them behind, as plainly appears from his Words to the *Philippians*, c. iii. v. 13. *I forget that which is behind*; that is, I forget my Purse, not caring whether it be full or empty, or whether or not some Cut-Purse has snapped it away. Our learned Author has a very particular Talent, as the Reader by this time must have observed, in explaining the Scripture; which is entirely owing, as he often insinuates, to the Knowledge he has of the *Hebrew Tongue*. If we may be allow'd to judge of his Skill in the *Hebrew*, from the use he makes of it in explaining the Scripture, it is, we must needs own, very extraordinary, and uncommon. However, he is certainly no less versed in *Latin* than in

Hebrew, when he tells us, that the *Latin* Verb *decollare* imports, in its original Signification, to take a Purse off of one's Neck. We are very much obliged to him for this new Discovery, having hitherto believed, by following the Antients too blindly, that the Verb *decollare* signified to put down any thing whatsoever, which hung by, or lay upon, the Neck. In this sense it is taken by *Nonnius*, c. 2. n. 222. *In tuo collo est; decolles cave.* Hence it signifies in a metaphorical Sense, to deprive, *Quibus fructibus me decollavi*; *Lucil.* l. 2. and also to fail: *Est mihi una spes canatica*, we read in *Plautus*, *si ea decollabis, redibo hac ad Senem, ad Canam asperam.* But to return to the *Urim* and *Tbummim* our Author thinks they were not the Work of any human Artificer, but of God alone. The Reason he gives for this, is, that they were a Type of Christ, who, according to his human Nature, had no other Father but God. They were given to *Moses*, continues *Mr. Carpzovius*, for to him they were promised in these Words: *And the Lord said unto Moses, come up to me into the Mountain, and be there, and I will give thee Tables of Stone, and the Law, &c.* that is, adds he, the Law of Christ, the Doctrine of the Gospel. As to the Time when they were given to *Moses*, he ingenuously owns himself to be quite in the dark, since it is not any where revealed in Scripture. The chief End for which they were given, was to instruct the *Jews* in the Doctrine of Christ; and likewise to enable the High Priest to give oracular Answers to the Questions of the People. Which was performed, according to him, in the following manner. In the first place, the High Priest read over the Doctrine touching the Messiah, contained in the

*Urim*

*Urim* and *Thummim*, to the Person who came to consult him, asking him whether he believed such a Doctrine, and whatever else the Messiah should reveal. To this Question he was to answer three times *Amen*; which done, the High Priest put the *Urim* and *Thummim* into his hands, and jointly with him begged the Almighty, through the Merits of the future Messiah, he would be pleased to resolve their Doubt, and declare to them his Will. Upon this, by some extraordinary Sign or other, God made known, that whatever Answer the Priest should give, came from him. Then the Priest, by divine Inspiration, answered the Question proposed.

SUCH are our learned Author's Notions touching the *Urim* and *Thummim* mentioned in Scripture, which he describes with the same Minuteness as if he had been the Artificer that formed them. He proposes, and resolves a great many other Questions concerning his pretended Evangelical Tables, which we willingly omit, since from the little we have already said (which, may be, some will think too much) the Reader may judge of the whole Work. Perhaps if he should happen to peruse it, in observing the Barrenness of our Author's Genius, and, at the same time, the whole Work thick interlarded with *Hebrew*, he would conclude with *Hudibras*, That

—Hebrew Roots are found  
To flourish most in barren Ground.

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account of the first Part of  
 our second Volume. Page  
 the Author described  
 Provinces and Districts  
 to the Roman, or  
 Empire, considered ac-  
 cording



According to the ancient Notitia's. In this second Part, as well as in the other he promises to publish, he intends to give us a more exact and distinct Account of the Provinces he has already touched upon, and moreover to describe such as he has not yet mentioned, by reason of their being without the bounds of the ancient Roman Empire. The Volume we are now to give an account of, being the first of the second Part, treats of *Italy* alone, which, in our Author's Opinion, deserves no less to be preferred to the other Countries of *Europe*, than *Europe* to the other Parts of the World. This Volume is divided into three Books: in the first our Author relates the ancient Names of *Italy*, and their Origin; describes its Situation, Confines, Harbours, Mountains, Lakes, Rivers; gives an account of its ancient Inhabitants, of the various Changes it has suffered, &c. The ancient Names of *Italy* are *Janiculum*, *Oenotria*, *Ausonia*, *Saturnia*, *Camisene* or *Canisene*, *Hesperia*. According to *Leander*, it was called *Janiculum* from King *Janus*, who reigned in *Italy* in the Year of the World 2722, that is, 150 Years before the Arrival of *Aeneas*. We are told indeed by Historians, that *Janus* built a City on the Banks of the *Tyber*, which, together with the Hill it stood upon, was, from him, called *Janiculum*; but that this Name was ever given to all *Italy*, is what can hardly be made out. *Janus* was the first who taught the *Italians* to use Wine in their Sacrifices, and is therefore called, by *Dionysius Halicarnassensis* \* *Oenotrus*, from the Greek Word *Oivos*. As he was surnamed *Oenotrus*, so all *Italy* was from him, according to some, called *Oenotria*. But

\* *Dion. Halicarn. Lib. 2. Hist. Roman.*

others,

others, as *Dionysius Halicarnassens*, *Myrsilius Lesbicus*, *Pausanias*, and *Antiochus Syracusanus*, are of opinion, that *Italy* had that Name from *Oenotrus*, Son to *Lycaon*, who settled in that Country, according to *Dionysius Halicarnassens*, seventeen Ages before the *Trojan War*, that is 459 Years; for the *Dionysian* Ages are but of 27 Years. Others, among whom *Servius* and *Goropius*, maintain, that *Italy* was called *Oenotria* from the Greek Word *Oĩros*, on account of the excellent Wines it produced. *Goropius* on this occasion makes an Observation, which perhaps is not amiss; he says, that in inquiring after the Origin of the antient Names of Countries, the Authority of Greek Writers is not to be much depended upon, because wheresoever they meet with a Greek Name, they refer it to some Greek Prince or other; as if all the Countries that bear Greek Names, had been peopled with Greek Colonies. The Name of *Ausonia* was given to *Italy* from its antient Inhabitants, called *Aufones*, who were the same People with the *Arunci*, and named *Aufones* from their Leader *Auson*, the Son of *Ulysses* and *Calypso*. It had the Name of *Saturnia* from *Saturn*, to whom *Janus* gave part of his Kingdom, and that of *Camefene*, or *Camisene*, from *Camises*, whom some will have to have been Brother, others Sister, and some Wife, to *Janus*. It was named *Hesperia* from *Hesperus*, Brother to *Atlas*, who, if we give credit to *Hyginus* and *Dionysius Halicarnassens*, being driven out of his own Country by his Brother, settled in *Italy*, and established part of it into a Kingdom. The same Name of *Hesperia* was given to *Spain* from the Star *Hesperus*, which in the Evening appears in the West, *Spain* being the most west.

western Country of all *Europe*; whence it is styled by the Poets *Hesperia Ultima*, and thereby distinguished from *Italy*, which is always understood by the word *Hesperia*, when used without the addition of that Epithet. Thus *Horace* speaking of *Spain*, calls it *Hesperia Ultima*:

*Qui nunc Hesperia Sospes ab ultima \**.

Which Epithet he drops in mentioning *Italy*, as appears from his following Verses:

*Dii multa neglecti dederunt  
Hesperiae mala luctuosæ †.*

And else where,

*Longas Outinam, Dux bone, serias  
Præses Hesperiae ‡.*

Our Author adds, and endeavours to prove, that the Name *Italia* is the most antient of any that Part of *Europe* bears; wherein he is guilty of a most notorious and unpardonable Blunder. His Words are as follow: *Italia*, says he, *unicum, singulare, ac proprium est bujus Regionis nomen, æque apud sacros & prophanos auctores vulgatissimum. Imo arbitror antiquius esse omnibus aliis. Illud quippe Moyses omnium Scriptorum antiquissimus expresse exhibuit Numerorum cap. 24. ubi referens Balaami Prophetæ vaticinium, inter q̄lia hæc ab ipso prænuminata tradidit: Venient in trieribus de Italia, superabunt Assyrios, vastabuntque Hebræos, & ad extremum etiam ipsi peribunt. || De Romanorum Imperio omnes sacri Interpretes hoc vaticinium exponunt. Inde colligimus, Italix vocabulum omnium huic*

\* *Horatius, Carm. Lib. 1. Ode 36.*

† *Idem, Lib. 3. Ode 6. ‡ Idem, Lib. 4. Ode 5.*

|| *Numerorum Cap. xxiv. v. 24.*

regni imperatorum esse antiquissimum. Nam ceterorum nominum, qui prædicantur, Antiores, Moyses ævo posteriores sunt, Cum igitur Moyses Libri Numerorum, ac totius Pentateuci Autor Italiae nomen exprimat, evidens est nomen istud jam ante ejus ætatem huius Europæ parti fuisse inditum; ac proinde omnium aliorum esse vetustissimum. One would hardly think it possible, that any Writer should argue after so preposterous a manner. Because he finds the Word *Italia* in the vulgate Translation of the Pentateuch, he takes for granted, that the very same Word was used by *Moses*; and upon this Foundation grounds his Opinion touching the Antiquity of that Name. *I am of opinion*, says he, *That the most antient Name of this Country is Italia, because it is used in express Terms by Moses, the most antient Writer now extant: Venient in fratribus de Italia, &c.* Should we not deserve to be severely censured (or rather pity'd) if finding, for instance, in an *English* Translation of *Cæsar's* Commentaries, the Words *Britannia, Gallia*, and such like, rendered thus, *England, France, &c.* we should conclude from thence, that the latter Names were very antient, and had been used by *Cæsar*? Had our Author recurred to the Original, which every Writer is indispensably bound to do on such Occasions, he would have found, that *Moses* uses not expressly the Word *Italia*, but the Word יִשְׂרָאֵל *Chittim*, which no more resembles his *Italia*, than it does *Oenotria, Ausonia, Hesperia, Saturnia, &c.* 'Tis true *S. Hierome* translates the Hebrew Words יִשְׂרָאֵל מִן *a parte Chittim*, thus, *de Italia*; but he might have as well used any of the above-mentioned Names as that of *Italia*, which he preferred to the others for no other

other Reason than because it was the most common, and, consequently, the best known. Tho' S. Hierome translates the Hebrew Words above-mentioned *de Italia*, yet it is not certain that the Word *Chittim* signifies *Italy* or the *Italians*. The Greek Interpreters render it *Kivius*, *Kineis*, and *Kiraius*, that is, according to Josephus\*, the Cyprians; there being a famous City in that Island, called *Citium*. In that City was born Zeno, the celebrated Stoic Philosopher, and from thence named *Kivius*. Josephus adds, that all Islands and maritime Places are called in Hebrew *Xethim*; and on this false Supposition renders the following Hebrew Words *יָמָם מִן הַיָּם* 2 Reg. vii. 6. into Greek thus *τὸν (Caṣιλία) ὅς τις ἦσαν*; as if *Chittim* with a *Cheth*, were the same as *Chittim* with a *Caph*. Others translate *Chittim* *Xies*; and some render it *Ἰνδοὶ Ἰδιῶν*. The Author of the first Book of the *Macchabees* by the Word *Chittim* understood the *Macedonians*; for he tells us, that *Alexander the Great* came out of the Land of *Chetim* *עַל הַיָּם הַיָּם הַיָּם* †; and calls *Persus*, of whom the *Romans* triumphed, *Kivison* *Κιωνισα* ‡. 'Tis true, that most Interpreters by *Chittim* understand the *Romans*, founding their Opinion on the following Words of *Daniel*: *At the time appointed he (Antiochus) shall return, and come towards the South* (that is, towards *Egypt*;) *but it shall not be as the former; or as the latter. For the Ships of Chittim shall come against him; therefore he shall be grieved and return, and have Indignation &c.* || The

\* Josephus Lib. 1. *Antiq. Judaic.* Cap. 6. & 7.

† *Macchab.*

‡ *Macchab.* Cap. viii. v. 5.

|| *Daniel* Cap. xi. v. 29. & 30.

Ships of *Cbittim*, say they, are plainly the Ships of the *Romans*, who under the Conduct of *Caius Popilius*, defeated the Designs of *Antiochus* and obliged him to return home †. In the Vulgate instead of *Cbittim* we read *Romani*: *Et venient super eos Trieres Et Romani: Et percutietur Et revertetur*; which Explanation is followed both by the *Greek* and *Latin* Fathers, and, among the *Jews*, by *Joseph Bengorion*, *Solomon Yarbi*, *R. Saadiah Gaon*, *Aben-Ezra*, *Joseph Jachiad*. But allowing the *Romans*, or *Italy*, to be meant by the Word *Cbittim*; it would be ridiculous to infer from thence (as our Author does) that *Moses* used the Word *Italy*, when he said, in relating the Prophecy of *Balaam*, *And Ships shall come from the Coast of Chittim*, &c. Perhaps the *Hebrew* Word *Cbittim*, supposing it to signify that Part of *Europe* we call *Italy*, had been better rendered in *Latin* by *Latium* or *Camefene*, than by *Italia*; for *Cbetema* in the *Arabick* Dialect, (which is a Branch of the *Hebrew*) signifies *to bide*, and *cheam*, *bidden*, to which *Latium* answers, being derived from the *Latin* Verb *lateo*. As to *Camefene*, several learned Writers will have it to import the same as *Latium*; with this difference, that *Latium* is derived from the *Latin* Verb *lateo*, whereas *Camefene*, according to them, comes from the *Hebrew* *camas*, which signifies *to bide* †.

Who were the first Inhabitants of *Italy*, or when it began to be peopled, is a Question, which, for want of antient Records, cannot be determined. Some have said, that *Cbethim*,

\* Liv. Libr. 4 & 5. Decad. 5. Polyb. in excerpt. Legat. Cap. 91.

† *Johannes Jacobus Osmannus* in Lexico univer. Verbo *Camefo*; and *Bochartus* Geogr. Sacra, Libr. 3. Cap. 5.

third Son to *Javan*, who was *Japheth's* fourth Son, came and settled in *Italy*. They found their Opinion upon the *Romans* being called in the Scripture *Chittim*, which is but a sandy Foundation. *Annius* of *Viterbo* is of opinion that *Noah* himself, (whom he takes to be *Janus*) came into *Italy*; nay, that he sailed, with his three Sons, round the World, and put each of them in possession of the Countries they and their Descendants were to enjoy. He adds, that, in this Partition of the World, *Europe* fell to *Japheth* and his Posterity. The most common Opinion is, that *Italy* was peopled by Colonies from *Greece*, which passed into *Italy*, according to *S. Hierome* and *Eusebius*, about *Moses's* Time. The most antient Kingdom in *Italy* was, according to *Trogus Pompeius*, and *Livy*, that of *Tuscany*, founded by *Tyrrhenus*, a Native of *Greece*. *Josephus Gorionides* \* and *Vatablus* † conjecture, that *Tuscany* was erected into a Kingdom by *Mosech*, *Japheth's* sixth Son. Others take the Kingdom of *Latium* to be the most antient; which, if we give credit to *Eusebius*, was founded by *Janus*, a hundred and fifty years before *Æneas* arrived in *Italy*; that is, according to our Author's computation, seven hundred and eighteen Years after *Noah's* Death, and seven hundred and seventy three after the Confusion of Tongues. Our Author here gives us the Series of the Kings that reigned in *Latium*, from *Janus* to *Numitor*, Grandfather of *Romulus*, Founder of *Rome*: enumerates the various Nations that inhabited *Italy*, gives an account of their Origin, and a geographical

\* Joseph. Gorion. in Thesauro Pagnini.

† Vatab. in cap. X. Genesios.

phical Description of their Countries; and concludes his first Book (consisting only of six Chapters) with the State of *Italy* when subdued by the *Romans*, and divided by them into seventeen Provinces. Our Author, like most of the *Italian* Writers, applies to the modern *Italians* whatever he finds in the antient Writers, in Commendation of the old *Romans*. No other Nation, in his Opinion, is so much as to be compared with his Countrymen for Bravery, Prudence, Learning, Piety, Love of Glory, Brightness of Genius, &c. They once subdued the World, and are capable of subduing it again, were they united under one Head, and not divided into so many small Principalities. Notwithstanding the many Praises he lavishes upon them, he cannot help owning, that they are a little too nice in point of Honour, and apt to revenge the least Affront with the Death of their Adversary: that is, in other Terms, as they are most greedy of Glory, when they apprehend themselves any ways slighted, they most gallantly hire a Russian to espouse their Cause, and barbarously murder the Author, even of an imaginary Affront. But for that small Defect (which, after all, is commendable in its Source, as proceeding from Love of Glory, the predominant Passion of great Souls) they make sufficient amends by their sincere and hearty Attachment to the true Religion; *illum humanæ infirmitatis nævum diligens veræ Religionis studium plane abstergit*, says our Author. But in what do they shew this great Attachment to the true Religion? In living up to the Rules and Precepts laid down in the Scripture? This, we must own, is a very idle and impertinent Insinuation, when addressed to a *Roman Catholic*.



*Catholic.* For what have Morals, say they, or a good Life, to do with Religion? Our Author tells us in what the *Italians* shew themselves sincere Followers of the true Religion. 'Tis true, says he, they suffer *Jews* to live among them, but they keep their Country clear of all Sects of Heretics. As if those they call Heretics, were worse than *Jews*, and the persecuting and murdering them, a full Atonement for all their other Murders. Nothing is more inconsistent with, and repugnant to true Religion, than Persecution; and nevertheless, in the Church of *Rome*, the whole Duty of a Man truly religious is to persecute, massacre, and destroy with Fire and Sword, all those who refuse to admit of their superstitious and idolatrous Worship. Tho' our Author cries up his Countrymen on account of their Piety and Religion, such as have travelled into *Italy* cannot but know, that the Laity there have no Religion at all; tho' they take care to dissemble their true Sentiments, for fear of the Inquisition. As to the Clergy, they are mere Libertines, (even comprising the Cardinals) the most debauched and profligate Fellows in the world. Hence they often make merry among themselves, when they see the *Ultramontanes* (whom they call *Picchia-petti*, *Schi-oda-Cristi*, &c.) flock in Crouds, from remote Countries, to visit the supposed Tombs of the Apostles, to which they themselves, excepting some of the meaner sort of People, are very sparing in their Visits. Not many Years ago the Person, whose Office it was to open every day and shut the Gates of *S. Peter's Church* at *Rome*, being suspected of having stolen a Silver Lamp from before the Apostle's pretended Body, alledged in his defence, that he had never set his

foot in the Church since the Time he received the Sacrament upon his taking possession of that Employment, which he had held for above forty Years. He added, that if any one could attest upon Oath, ever to have seen him within the Gates of the Church, since that Time, he was willing to be deem'd guilty. This Story is related by Mr. *Fiorelli*\*, who examined the Prisoner, being then *Giudice Criminale*, that is, Judge in criminal Cases to Pope *Innocent XIII.* *Julius Scaliger* had not so good an opinion of the Piety and Religion of the *Italians*, as our Author has; for the Character he gives of them is this, *Italus Dei contemptor*, a Character which fits them much better than that our Author draws of them. As to the Bravery, Courage, and other Virtues of the modern *Romans*, it will not, we hope, be unwelcome to our Readers to hear them set forth by *Q. Sestanus*, alias *Monfignor. Bergardi*, an *Italian* Prelate, whom the *Litterati* of *Italy* call, and indeed with a great deal of Reason, *the Juvenal of our Age*. He feigns, in his sixteenth and last Satyr, to have been in the infernal Regions, and introduces one *Ligurinus*, an Acquaintance of his, enquiring after the *Romans* he had seen there, thus:

—*Ecquid agant tenebroso in littore nostri  
Romulides? Puto enim emuncto te singula naso  
Olfecisse tuo, atque omnes cognoscere larvas.*

*Sestanus's* Answer contains the true Character of our modern *Romans*.

*Ecquid*

\* In his Book entitled *Il Luogo tenente istrutto*, published at Rome 1724.

*Ecquid agunt! Ride: torvo illas lumine figit,  
 Luridus umbrarum Rector, nigresque jugales  
 Pectere, & æternum mandat pulsare flagellum,  
 Ithorum quisquis melius, crepitique sonorus,  
 Lora quatit, futuræ jam designatur habenæ.  
 Auriga, in Siculos si forte erumpere campos  
 Atque nova thalamos cupiat reparare rapina.  
 Hoc tantum sperare licet: nam Brutus, & asper  
 Ore, Cato, Fabius, Curius, fortisque Camillus,  
 Degeneres, spuriosque vocant, illisque recensent  
 Albânos inter Civēs, equitesque Sutrinos,  
 Et meritū: nec enim Romano sanguine cretum  
 Et genus Affraci credam, Martisque nepotem  
 Qui nunquam timidum vagina liberat ensē,  
 Alligat & tunice capulum, ne ledere quemquam  
 Sponte sua properet cuspis, malè sana duello.  
 Vecordes animi! lateri discingite ferrum,  
 Atque aptate colos. Virtus Romana quadrigæ  
 Aleaque & fœdo traductæ in fornice noctes.  
 His utinam contenta foret, sed pectore virus  
 Condere, & in labro risus disponere amicum  
 Fallere, adulari, servos & vilia quæque  
 Municipia obsequiis & turpi lambere palpo.  
 Nemo magis callet quam vos, &c.*

Our Author in his three other Books gives us a very minute and exact Description of the various States, Provinces, Dioceses, and Cities of Italy. In relation to the different States, he takes notice of their Form of Government, their Wealth, Power, Extent, &c. As to the Dioceses, he acquaints us when, and by whom they were erected into Dioceses; enumerates all the Bishops of any Note, by whom they have been govern'd; descends to a particular Account of the most remarkable Churches contained in each Diocese,

with the Names of their Founders, and an Account of the Reliques, and miraculous Images that are worshipped in them. But notwithstanding his Minuteness in other Matters, he takes care never to make the least mention of the Revenues of the Ecclesiastics, in whose hands are the best Estates in *Italy*. In the Description of the Cities, he takes notice of their antient and modern Names, their Founders, Riches, of the Number of their Inhabitants, of their chief Edifices, Rarities; and in a word, of whatever they contain worthy of Observation. The Reader will find in this Work, a very exact Description of *Italy*; and will, moreover, be not a little diverted with the account our Author gives of the Reliques that are lodged in the various Churches of *Italy*: we shall enumerate some of them. In the great Church of *Genoa* is to be seen the Dish in which Jesus Christ eat the Paschal Lamb: in the Cathedral of *Mantua* a Sponge dipt in the Blood of our Saviour, together with the Body of the Soldier, who pierced his Side on the Cross. This Soldier is worshipped by the *Roman Catholics*, under the Name of *S. Longinus*. They pretend, that he was converted to the Christian Religion at our Saviour's Death; that immediately after his Conversion, he dipt a Sponge in his Blood; and, the following Year, carried it to *Mantua*, where he established Christianity, and was crowned with Martyrdom. This Story contradicts the Acts of the Apostles, where we read, that *Cornelius* was the first among the *Gentiles* who embraced the Christian Religion. However, it was believed by Pope *Leo III*, who having paid a Visit to *S. Longinus*, and seen, as our Author tells us, with his own Eyes, the  
 Blood

Blood still fresh on the Sponge, he, in honour of that Relique, erected the City of *Mantua* into a Bishoprick. This happened, according to *Ugelli*, in 808. In the Church of *S. John Lateran* at *Rome* \*, are lodged the following Reliques; viz. a Piece of the Manger, which is a very miraculous Relique, it being entire in the Church of *Santa Maria Maggiore*, not far distant. The Table upon which our Saviour eat the Paschal Lamb, instituted the Sacrament; and, to use our Author's Expression, celebrated the first Mass. Two Phials full of the Blood and Water that issued out of his Side on the Cross; His Coat without a Seam; his Shirt, which had been woven by the Virgin *Mary*; the Cloth with which he wiped the Feet of the Apostles; some Fragments of the seven (according to *S. Mark*; but according to *S. John*, only five) Loaves, with which he fed in the Wilderness, according to *S. Mark*, about four, and, according to *S. John* about five thousand Persons; the Ark of the Covenant, with the Tables of the Law; the Rods of *Moses* and *Aaron*, the Shew-Bread, &c. These Reliques, adds our Author, are, without all doubt, authentic, since they have been declared such by Pope *Leo X.* that is, by a Pope, who, if we believe some Writers, gave no more credit to the Scripture, than to the Fables of *Æsop*. *Quantum nobis profuit hæc Fabula de*  
Z 4 *Christo!*

\* So called, according to the common Opinion, from the Place it stands in, which had the Name of *Lateranum* from a *Lustre* Palace belonging to the *Laterani*, an ancient Roman Family, of which *Juvenal* (*Satyr. 10.*)

— Iustusque *Neronis*  
*Longinum*, & magnæ *Seneca* prædivitis hortos  
*Claudit*, & egregias *Lateranorum* obidet ædes  
*Tota cohors.*

*Christo!* said he one day, in a merry Humour, to Cardinal *Bembo*. In *S. Bartholomew's* Church at *Rome* is the Body of that Apostle; and the same Body in the Cathedral of *Benevento*: The right Arm of *S. John the Baptist* is to be seen in three different Churches; and some of the Virgin *Mary's* Milk and Hair in most Churches, not only of *Italy*, but likewise of *Spain* and *Portugal*.

It is to be observed, that in this Volume our Author only describes the Principalities of *Piedmont* and *Trent*; the Marquisate of *Mon-Ferrato*; the Dukedoms of *Milan*, *Parma*, *Modena* and *Mantua*; the Republics of *Genoa* and *Venice*, with the Pope's Dominions. As to the other Parts of *Italy*, with the adjacent Islands, he proposes to treat of them in another Volume. If he dwells so long upon other Countries, as upon *Italy*, his Work must needs swell to many Volumes. But it is now-a-days, in a certain manner, below an Author to undertake a Work which he cannot spin out to many Folio's. We agree, however, to what our Author takes care to tell us in his Title-page; viz. That his Work will prove very useful for Students in Ecclesiastical and Profane History and Geography.

## ARTICLE XVIII.

*Rerum Italicorum Scriptores, &c.*

That is,

*The Italian Historians from the Year of the Christian Era 500, to 1500, &c.**By Lewis Anthony Muratori. Milan, 1723. Fourth Volume.*

THE Fourth Volume of Mr. Muratori's valuable Collection contains the following Pieces.

I. The History of *Arnulphus Mediolanensis*. *Arnulphi Mediolanensis Historia.*  
 This Author was a Native of Milan, and wrote his History in the Pontificate of Gregory VII. that is, about the middle of the Eleventh Century. He relates the most remarkable Events that happened in Italy, from the Year 935, to his own time, under the following Kings, Hugo, Lotbarius, Berengarius; the three Otto's, Ardoih, Henry, Conrade, Henry II. and Henry III. He complains of the Disturbances Pope Gregory raised in the Church of Milan, in attempting to oblige the Priests to lead a single Life, after they had been allowed by St. Ambrose to marry. Mr. Muratori gives him the Character of an accurate and exact Writer; and thinks, that he altered his Opinion touching the Celibacy of Priests; because in the last Chapter of the fourth Book, he inveighs against the Incontinency of the Ecclesiastics; and moreover, acknowledges the Infallibility of the See of Rome in the following Words: *a Romana ergo Ecclesia quicumque dissentit, non est verus Catholicus.* Godfrey William Leibnitz was the first

first who published this History, in 1711, from an antient Manuscript, which *Johannes Sitonus* a *Milanese*, procured him. *Leibnitz* being informed by Mr. *Muratori*, that *Arnulphus* mentions four antient Marquisses of *Este*, viz. *Hugh*, *Azo*, *Adelbert*, and *Opizo*, who were taken prisoners by *Henry I.* Emperor, and King of *Italy*; without more ado ranked *Arnulphus* among the *Scriptores de Rebus Brunsvicensibus*, and published this History in the Third Volume, p. 727. of his Collection. When *Leibnitz* published this History, he was censured by the Authors of the *Giornale de Letterati d'Italia*, pag. 390. for mentioning but one *Arnulphus*; whereas there are two Historians, say they, of this Name, viz. *Arnulphus senior*, whose History extends from 923 to 1070; and *Arnulphus junior*, who wrote some time after. But they are greatly mistaken, and confound *Landulphus*, (of which name we find two Historians) with *Arnulphus*, who is the only *Milanese* Writer of this Name. Mr. *Muratori* has published his Edition from an antient Manuscript lodged in the Duke of *Modena's* Library, with the various Readings from the *Ambrosian* Manuscript, and that which belongs to the Library of the Cathedral of *Milan*.

Randulphi  
Senioris  
Historia.

II. *Landulphus* was likewise a Native of *Milan*, and flourished before the eleventh Century. He brings his History, (which may be called the Ecclesiastical History of *Milan*) down to the Year 1085. He gives a very particular account of the Persecution Pope *Gregory VII.* stirred up against such Ecclesiastics as refused to comply with his Decrees; enjoining all Priests to turn off their Wives and live a single Life. "In the Time of St. *Ambrose*, says he, some  
" Priests,



" Priests who led a single Life, began to find  
 " fault with those who married; and main-  
 " tain that it was unlawful for a Priest to marry.  
 " The Debate grew very warm, and threatned  
 " great Evils to the Church, which both par-  
 " ties being sensible of agreed to refer the  
 " whole Matter to St. *Ambrose*, obliging them-  
 " selves to stand by his Authority and De-  
 " cisions: whereupon the Holy Archbishop  
 " considering the proneness of human Nature  
 " to evil, and that Continency is not a thing  
 " we can command, but a special Gift of Hea-  
 " ven, pronounced Sentence agreeable to what  
 " he had declared before in his Book *de Officiis*,  
 " \* viz. that it was lawful for a Priest to  
 " marry; but if his first Wife should die, he  
 " ought either to abstain from marrying ano-  
 " ther, or from exercising his Office." Pope  
 Gregory VII, † (whom our Historian styles the  
 Antichrist,) without any regard to the prudent  
 Regulations of St. *Ambrose*, obliged all Priests  
 to dismiss their Wives, and vow Chastity; which,

as

\* St. *Ambrose's Words are* (Lib. I. Cap. 50.) de Casti-  
 monia autem quid loquar, quando una tantum, nec repe-  
 tita permittitur copula? in ipso ergo conjugio lex est non ite-  
 rare conjugium, &c.

† Pope Gregory by our Historian's Account, was just such  
 another as Pope Innocent VI. who after having spent his Youth  
 in all manner of Debauchery and Lewdness, became, in his  
 old Age, a zealous Promoter of Celibacy. Of him we read  
 the following Epigram:

Prisciani regula penitus cassatur  
 Sacerdos per *hic* & *hac* olim declinatur,  
 Sed per *hic* solum nunc articulatur,  
 Cum per nostrum Præfulem *hæc* amoveatur.  
 Non est Innocentius, immo nocens vere,  
 Qui quod factò docuit, verbo vult delere:  
 Et quod olim juvenis voluit habere,  
 Modo vetus Pontifex studet prohibere, &c.

Alain

as our Author well observes, was the source of the many Scandals that dishonoured the Priesthood, and disfigured the whole Face of the Church. *Landulphus*, 'tis true, falls into some very gross Mistakes; as for instance he tells us, that *Lambert* Emperor and King of *Italy* reigned in the sixth Century; whereas it is certain he was killed in 898, that is, not full two hundred Years before *Landulphus's* Time. But we ought not to infer from thence with Mr. *Muratori*, that he deserves no Credit, even while he relates the Things that happened at *Milan* in his own Time. This way of arguing; He is mistaken in relating what fell out near two Centuries before his Time, *ergo*, he is mistaken in relating the Transactions of his own Time; is not agreeable to the Rules of Logic. As he inveighs frequently against the Popes, Cardinals, and Church of *Rome*, Mr. *Muratori* styles him a *Man of a consummate and concocted Malice*; but at the same time owns, that in some things he is pretty exact, and agrees with other Writers of those Times. To *Landulphus's* History is annexed a Dissertation by *Petrus Puricellus*, wherein that Author endeavours to prove, in contradiction to all the ancient *Milanese* Writers, that

St.

*Alain Charretier's Words touching the Celibacy of Priests, and Evils which it occasioned, are worth relating.* Or fut il pi-  
eça fait un nouvel statut en l'Eglise Latine, qui desseuta  
l'ordre du saint mariage d'avec la dignité de prestre sous  
couleur de pureté & chastité sans souilleure, maintenant  
court le statut de concubinage au-contraire, & les attrait  
aux estats mondains, & aux delits sensuels & corporels: & (qui  
plus est) se sont rendus a immoderée avarice, qui apporte la  
constitution de non marier les prestres, si non tourner &  
eviter legitime generation, pour convertir en avouterie, &  
l'honneste cohabitation d'une seule espouse en Multiplica-  
tion d'eschaudee luxure?

St. *Ambrose* never allowed the Priests of his Diocese to marry. He explains the following Words of St. *Ambrose*: *de castimonia autem quid loquar? quando una tantum, nec repetita permittitur copula. Et in ipso ergo conjugio lex est, non iterare conjugium, nec secundæ conjugis sortiri conjunctionem*; as excluding from Holy Orders such as had been twice married; whereas, all the Writers of *Milan* quote them to prove, that St. *Ambrose* allowed his Clergy to marry once; but suspended from the Functions of their Office those who on the death of their first Wife, married a second.

III. Two short Chronicles of the Kings of *Italy*, in which are marked the Names of the Kings of *Italy*, and the Time each of them reigned. These two Pieces have been printed from two antient Manuscripts lodged in the *Ambrosian Library of Milan*; and formerly belonging to a Monastery of *Susa*. One of them was wrote about the Year 1013, and the other in 1028.

IV. The Chronicles of the Monastery of *Monte Cassino*, by *Leo Marficanus*, first a Monk of that Monastery; and afterwards Cardinal and Bishop of *Ostia*. *Leo Marficanus* (so called because he was born in the Country of the *Marfi*) flourished about the end of the eleventh Century; and wrote the History of that famous Monastery, from the Time of St. *Benedict* its Founder, (that is, from the Year 500,) down to 1087. The three first Books of this Work were done by *Leo Marficanus*; and the fourth by *Petrus Diaconus*, a Monk of the same Monastery, whom we shall have occasion to speak of elsewhere. We have several Editions of *Leo Marfi*.

*Marsicanus's* Chronicles ; \* but Mr. *Muratori* has allowed that of *Paris* in 1668, with the Notes of *Angelus de Nuce*, Abbot of *Monte Cassino*, who prefixed to his Edition a topographical Description of that Monastery, and an Account of the Life and Miracles of St. *Benedict*, copied from the second Book of Pope *Gregory the Great's* Dialogues ; which Pieces Mr. *Muratori* has taken care to insert here. *Angelus de Nuce*, in his Notes on the Life of St. *Benedict*, takes notice of our Saviour's supposed Promise to that Saint, which the Monks of *Monte Cassino* are so proud of: our Saviour, say they, appearing one Day to St. *Benedict*, assured him, that whoever died within the Gates of his Monastery should be saved. *Angelus de Nuce*, to prove the Truth of this great Promise, produces several Instances of great Sinners, who happening to die in that Monastery, gave, on their Death-beds, Signs of a sincere Repentance ; and of course were saved. One of these was a Lay-Brother of his own Order, who, because he would not own, in Confession, a Crime he was guilty of, lay forty Days at the point of Death, but did not die, till after confessing his Crime, he receiv'd Absolution, which opened to him the Gates of Heaven. What he relates as happened to an Officer of Distinction, whereof he was himself an Eye-Witness, deserves notice. This Officer had led a most wicked and debauched Life ; and therefore being taken with a dangerous Distemper, caused himself to be carried to the Monastery of *Monte Cassino*, which was not far distant from the place he fell sick in. The Malady seemed at first

\* They were printed at Venice in 1513; at Paris in 1603; at Naples in 1616, with the Notes of *Matthæus Lauretus*; and again at Paris in 1668, with the Notes of *Angelus de Nuce*, the hundred and thirty-sixth Abbot of *Monte Cassino*.

first to abate; but all on a sudden took new vigour, (*Note*, the Patient was attended by several Physicians) and reduced him to the Point of Death. The Physicians retired, and gave room to the Priests, who used their utmost endeavours to stir him up to a sincere Repentance of his Sins, and dispose him for a Christian Death, but all in vain; for the Officer being persuaded, that such only as were truly penitent, died within the Gates of the Monastery, was determined not to repent; and therefore instead of shewing any Concern for the Sins he was already guilty of, he took care to add new Articles to the old Score, by breaking out into most execrable Blasphemies against God, the Virgin, and all the Saints. After he had been seven Days in Agony, his Servants, who were grown weary of such a long and troublesome Attendance, begged leave of the Monks to remove him out of the Monastery. As he infected the whole Monastery, being already half rotten, tho' not dead, the Monks were no less weary of their Guest, than the Servants of their Master: the unhappy Officer was therefore removed, and, as *De Nuce* tells us, who was an Eye-Witness of this extraordinary Event, died the moment he was out of the Gates of the Monastery.

To the Chronicles of *Monte Cassino*, are added in this Edition the following Pieces from ancient Manuscripts, lodged in the Library of that Monastery. 1. An Elegy in honour of St. *Benedict*, done by one of his Disciples. 2. The Statutes made by the Abbots and Monks of St. *Benedict* at *Aix la Chapelle* in 1317. 3. The Ceremonies used in the Election, Confirmation, and Benediction of the Abbots of *Monte Cassino*. 4. The Office or Prayers, which the *Benedictine* Monks are bound by their Rules, to say over once a-day

in honour of the Virgin *Mary*, and St. *Benedict* their Founder. 5. Some Letters of the Emperor *Lotharius*, to the Abbot and Monks of *Monte Cassino*.

## ARTICLE XIX.

*Elementa Chemiæ, quæ anniversario Labore, &c. docuit Hermannus Boerhaave.*

That is,

*Boerhaave's Elements of Chemistry, &c.  
The Second Extract.*

OUR former Journal contain'd an Account of the Method, Stile, and Composition of this celebrated Work in the general; with a more particular Survey of the *Matter*, or Contents of the *First Part*, viz. the *History of Chemistry*.

We proceed now to the Second Part, or the *Theory of Chemistry*. *Theory* of the Art; a Part so over-proportion'd to the former, that for 25 Pages of the one, we have 850 of the other. This will appear no wonder to those who consider the vast *Scope* it takes in; which is little less than a Body of the more curious Part of Natural History, including the Discoveries made by the modern Philosophers in Pneumatics, Hydrology, Pyrology, &c. and these too better digested, and laid down more fully, than they have hitherto appeared. It affords such a Plenty of Matters, and those for the most part so closely wrought, that it seems equally difficult to rehearse them all, as to separate and select any, preferably to the rest: so that an ordinary Journalist would tremble to touch it; and instead of an Extract, content himself to transcribe the Author's *Table of Contents* \*. The Method

\* As is done by the Author of the Present State of the Republic of Letters.  
N<sup>o</sup> ...  
P...

Method we shall observe, will be to give the general Points, the chief Decisions and Results more at large ; and for the Particulars on which these are founded, with the Details and Enumerations, content ourselves briefly to indicate them.

By *Theory* of Chemistry, it must be observed, <sup>p. 3.</sup> the Author, in a sense somewhat different from what is ordinarily annexed to the Word, means, " a System of general Truths, which the Chemists have discovered by comparing their particular Experiments together ; and forming the result thereof into general Laws, to direct their practice ".

His Definition of Chemistry wherewith he sets <sup>p. 30.</sup> out, is, that it is " an Art teaching the performance of certain physical Operations; whereby <sup>Chemistry</sup> sensible Bodies, or such as are capable of being made sensible, and contain'd in Vessels, are changed by means of proper Instruments ; so as to produce certain singular Effects therein, whose Cause may also be perceived from the Effects, for the use of various Arts."

The *Object* of Chemistry, he shews, includes all <sup>Object of Chemistry</sup> natural Bodies, which the Chemists usually divide into three Classes, called *Kingdoms*, viz. Fossil, Vegetable, and Animal ; each whereof he prosecutes in its order.

*Fossils*, vulgarly called *Minerals*, he defines to <sup>Fossils</sup> be " natural Bodies generated in the bosom of <sup>what.</sup> the Earth, whose Structure and Fabrick is so simple, that no diversity has ever been discovered even by Microscopes, between the Vessels and the Juices contained therein."

Fossils are divided into Metals, Salts, Sul- <sup>Kinds of</sup> phurs, Stones, Semi-Metals, and Earths—which he proceeds to characterize in their order.

31.  
Metals  
what.

*Metals*, he defines, “ as the heaviest of Fossils, fusing by Fire, and coagulating again in the cold, whereby they also become distensible, and ductile under the Hammer.”

*How many.* Of these there are usually allowed six, to which the Antients added a seventh, viz. Quicksilver, on account of its Resemblance in Weight, Simplicity, &c. as also of the place where it is found; and its being so easily miscible with Metals: which, however, the Author, after many of the Moderns, rejects out of the number, as wanting the necessary Hardness, Ductility and Fixity: but he seems to allow it, with several of the Antients, for the Basis or common Matter of all Metals.

*Characters.* The antient *Persians* called the seven Metals by the Names of the seven Planets; and it is remarkable, that the Characters whereby Metals are to this day represented by the Chemists, are the same with those used by Astronomers to denote the Planets.— These Characters appear to be real, or philosophical; and bear a just Analogy to the several Metals they represent. The Author proceeds to give an Explication of the reason, structure, and propriety of each.

He goes on to give some detail of the several Metals, viz. *Gold*, *Quicksilver*, *Lead*, *Silver*, *Copper*, *Iron*, and *Tin*; of each whereof he gives the specific Characters, that distinguish it from the other Metals, as well as from all other Bodies, viz. its degree of *Weight*, *Simplicity*, *Fixity*; *Sound*, *Hardness*, *Fusibility*, *Elasticity*, &c. together with the *Forms*, &c. wherein it is found, the manner of finding the *Ore*, of *melting* it down, and *separating* the Metal from it; and lastly, *preparing* it for use.

To



To the History of the Metals, he subjoins <sup>41.</sup> some *Corollaries* concerning their general Nature, <sup>Transmutation of Metals.</sup> and the Principles of Transmutation; which being curious, and containing the result of the preceding Particulars, we shall here give the Reader more at large.

The lightest Metal, then, he observes, is double the Weight of the heaviest non-metalline Body; whence appears the Folly of those who expect to make Metals by a change of other Bodies not metalline. Such Condensation must be infinitely difficult in regard Weight, being the Index of corporeal Quantity, requires a kind of creative Power to give it.

The chief Indication of the intimate Affinity between the Matter of Metals, is their Resemblance in Weight.—Hence none is so like Gold as Quicksilver, if we consider the matter that is in each: for as to their peculiar form, or that other principle which distinguishes them, it is of further consideration. Gold then consists of a <sup>Principles of Metals.</sup> most pure simple Matter, very like Quicksilver connected by another pure, simple, subtil, fix'd Principle, diffus'd thro' the constituent Parts thereof, which binds them firmly both to one another, and to itself.—This answers to Mercury and Sulphur.

The other Metals consist of the same; but together with this have some other lighter matter mixed with them, which is different in the different Metals, and is called *Earth*.—To which in some Metals may be added a crude Sulphur.

Hence different Metals resolve into different Elements, both in respect of their nature and number, which Resolution may be effected by Mercury, a resuscitating Salt, or Fire; in other Metals after other manners. Hence Metals are

not so easily transmuted into each other as is commonly alledged, except in respect of their mercurial Parts, and by intirely destroying their first Form; consequently no more Gold can be procured from another Metal by Transmutation, than in proportion to the Quantity of Mercury contained in it.

Nor does it appear that any Metal, besides the six above mentioned, can be produced by Art; tho' *Helmont* had the temerity to assert it of Mercury, fix'd by the Alkahest.

Another Characteristic of the purer Metals is their Fixedness in the Fire, which no Impostor can give to other matters, equal to what is found in Gold and Silver.—Add, that all their spurious Metals are defective in point of malleability.—

The six Metals when fused in clean Vessels appear all alike, and bear a perfect Resemblance to Mercury, both as to Figure, Colour, Solidity, the Sphericity of their Drops, the Attraction of their Parts, and their Manner of flowing and Mobility.—Hence we may probably conclude that *Mercury* is a Metal, fused by the easiest Fire: *Tin*, a Metal flowing with a Degree of Heat something greater; and that if the Air were hot in the degree requisite for the Fusion of Tin, it would be only a kind of Mercury emitting Fume and Froth: further, *Lead* would be Mercury in a degree of Heat something stronger; but Mercury with these farther properties of foaming and pervading the Substance of Vessels. *Silver* would be Mercury in a Fire much stronger, and more powerful: *Copper* requires a still greater Heat to give it the Appearance of Mercury; and *Iron* the strongest of all.

From

# Art. 19. HISTORIA LITTERARIA. 353

From Metals the Author proceeds to *Salis*, p. 43. which he defines “ to be fossil Bodies soluble <sup>Salts what.</sup> both by Fire and Water, so simple, as that each Particle retains the nature of the whole ; and which excites a Sense of Savour on the Palate.”

The Species of Salts are *Sea Salt*, *Sal Gemmæ*, <sup>Kinds.</sup> that procured from *Salt-Springs*, *Salt-peter*, *Borax*, *Native Sal Ammoniac*, *Alumn*, and the *Vague universal Salt* found in Mines.—Of each whereof the Author rehearses the specific Characters, Virtues, Origin, Formation, Place, &c.

*Sulphurs* are defined, “ fossil Bodies, which <sup>46.</sup> in the Cold are hard, so as to be reducible by <sup>Sulphurs what.</sup> grinding into a Flower, but soluble by a moderate Heat into the Form of melted Wax, capable of being all raised, without Alteration, in a close Vessel, by force of Fire ; when fused deflagrating intirely, and going off in a blue Flame and volatile Vapour, mortal to Animals.”

The Species of these are *Sulphur vivum*, the <sup>Kinds.</sup> common Shop *Sulphur*, *Orpiment*, *Arsenic*, both the *White*, *Citrine* and *Red* ; *Petroleum*, *Naphtha*, *Bitumens*, *Jews-Pitch*, *Pissasphaltum*, *Jet*, *Pit-coal*, *Amber*, and *Oleum Terræ* : the particular Properties, Origin, &c. of each whereof he enumerates.

*Stones* are characterized as, “ hard Fossils, not <sup>Stones</sup> ductile but brittle, fixed in the Fire, and scarce <sup>what.</sup> fusible by the greatest Heat ; nor dissolvable <sup>p. 50.</sup> in Water.”

The Species belonging hereto are, 1°. *Gems*, <sup>Kinds.</sup> whose Excellency and Value is founded on their great degree of Hardness, Solidity, Simplicity, and Lustre of Colour. 2°. *Semitransparent Stones*, as *Agat*, *Astroites*, *Armenian Stone*, *Toad-Stone*, &c. 3°. *Opake Stones*, as the *Ætites*, *Alabaster*,

baster, Loadstone, Marble, Flint, Pebble; and  
—4°. Earths, which are either *fatty*, as the Boles,  
Clay, Fullers Earth, &c.—or *Dryer*, as Chalk  
and Oker.

Semi-  
metals  
*what.*  
p. 53.

*Semi-Metals* are such Bodies as “either con-  
“tain the known and true Metals, or Bodies  
“so like thereto, as that they may almost pass  
“for the same.”

The Species hereof are either, 1°. such as consist of a true *Metal*, and a *Salt*; such as are *Vi-  
triols*, both *Green*, *Blue*, *White*, *Cyprian*, &c.  
or, 2°. of *Sulphur* and a *Metal*, to which belong  
native *Cinnabar*, *Antimony*, *Bismuth* and *Zink*.  
3°. Among *Semi-Metals* are also ranked all crys-  
talline, stony, and earthy Matters, which are  
Metals intermixed with them; such are most na-  
tive Ores, the *Lapis Lazuli*, *Armenus*, *Hæma-  
tites*, *Loadstone*, &c.

*Principles  
of Fossils.*

This History of *Fossils*, is closed with an account  
of their Principles, which the Author reduces to  
*Mercury*, metallic *Sulphurs*, *Salts*, combustible  
*Sulphurs*, *Earth*, *Stones*, and a volatile active  
*Acid*.

*Vegetables  
what.* 57.

From *Fossils*, the Author proceeds to *Vege-  
tables*, which he defines to “be humid Bodies,  
“containing different Juices, in various Vessels,  
“and adhering by some external Part to another  
“Body, from whence they derive the matter of  
“their Growth and Nutriment.”

Hence he descends to a detail of the several Parts  
of Plants; as the *Root*, *Leaves*, *Flowers*, and  
*Bark*; gives their Structure and Office, the Juices  
contained in them, as *Honey*, *Balm*, *Oil*, *Colophony*,  
*Gum* and *Rosin*.—Beside these, which are common  
to all Plants, each has a *peculiar Juice*, which is  
formed by the joint force and result of all the parts  
of the Body, successively applied to the cruder  
Juice; and being thus prepared, contains the true  
charac-

characteristic Properties of that Plant, and the Virtues arising from them.

The Chapter is closed with an account of the *Principles* of Plants, which he shews to be the *of Vegetables.* *Spiritus rector*, or presiding Spirit; a sovereign Oil, the Seat of this Spirit, an acid Salt, a neutral Salt, an alkaline Salt, a saponaceous Juice, an Oil strongly adhering to the Earth; and lastly, Earth itself, the Basis of all the rest.

*Animals* he defines to be "humid Bodies, 63.  
" which live by a continual, determinate Mo- *Animals.*  
" tion of Juices in their Vessels; and contain- *what.*  
" ing vascular Parts, whereby, as with Roots,  
" they imbibe the matter of their Growth and  
" Nutriment."

The Vessels which do this office of *Roots*, are found in most kinds of Animals, seated in the cavity of their small Guts, and known by the Names of *Lacteals* and *Mesenterics*: the Meat and Drink brought to the absorbent Mouths of these Vessels afford the nutrimental Part, and supply the office which the Earth does to Plants.

The similitude and diversity between Vegetables and Animals, is further illustrated by the Author, both as to their Structure, Manner of Generation, Nutrition, &c.—In these, as in the other, the Food continually recedes the further from its former nature, and approaches nearer to the Properties of the Animal, the longer it is circulated thro' the parts of the Body.

The *Principles* of Animals are, first, a fine sub- *Principles of Animals.* *til Spirit* continually exhaling from them, wherein their proper Character seems to be lodged, whereby they are distinguished from all others.  
—2°. *Water*, which affords the chief matter of most other Bodies, does the same in respect of the Humours of Animals; which also, 3°. contain

a peculiar *Salt* never found fixed, nor yet so volatile, as to exhale by the greatest Heat a healthy Animal is capable of: neither is it acid, nor yet alkaline as it exists in the Animal, tho' by Putrification and Fire, it may be rendered wholly alkaline. Of itself it approaches nearest the nature of *Sal Armoniac*, from which, however, it differs in certain Circumstances. The Author after a Multitude of Experiments, to determine the nature of this Salt, finds it to be mild and saponaceous; and concludes it formed of a concrete Oil, of a middle nature between the other Salts.

4<sup>o</sup>. *Oils*, which are found of different kinds in the Body, some miscible with Water, and easily volatile; others extremely mild, and scarce saline, &c.—Lastly, the Basis of the Body is *Earth*, which appears the same in Animals as in Vegetables.—

p. 70.

*Operations  
of Chemistry.*

Having dispatched the Object of Chemistry, the Author proceeds to the *Actions* or *Operations* thereof.—The business of Chemistry is to change the several Bodies of the three Classes above specified; which Change, he shews, is produced in them by means of Motion. Now Motion may either be excited a-new, or suppressed when already raised or changed in its degree, by increasing or diminishing it; or the Quantity of it may remain the same, and only its Course and Direction be changed: and all these again may either be in respect of the whole Mass, or of some part thereof.—From which few simple conditions, all the different Effects of Chemistry, how numerous soever, do arise.—The Chemists, it is true, would have us think there is more mystery in the matter; but this is only matter of craft. All their *Calcinations*, *Fixations*, *Vitrifications*, *Sublimations*, *Fermentations*, *Putrifications*,

tions, Digestions, and other Operations are in effect reducible hereto.

Nor does it appear, that the Art gives the true *Principles* Principles of things; or that we may judge of *chemic. if* the Compounds by the Simples into which they *genuine.* are chemically reducible: since the Separation of Parts, thus effected, does not shew that those Parts had pre-existed in the Body: the Operations whereby they become separated from the rest, may make great Alterations in them, and even give them new Powers. In Nature, there appear to be Corpuscles unchangeable by any Cause hitherto observed, on account of their extreme hardness. So that when the Analysis of a Body has reduced it into these, there is an end of all Division: these Parts are called *Elements*; and into these the Chemists have often alledged, that Bodies are resolved by their Operations: but it may be doubted whether such Bodies can by any Contrivance be procured and exhibited perfectly pure. — The Author suggests many things to shew they cannot: in effect, the Limits of the Power of Chemistry, as assigned by Dr. Boerhaave, are, that from any determinate kind of Bodies, a certain determinate Operation will always produce certain determinate effects: but whether the matters thus produced actually existed in the Body, before the Operation, is not easy to say.

From the Action he proceeds to the *Effects* *p. 79.* produced by Chemistry, the principal whereof *Effects of* are reduced to four Classes or Kinds, *Chemistry.* viz. *Extracts, Clyffus's, Magisterys* and *Elixirs*; the specific Characters of each whereof he lays down, indicating the several other more particular Effects and Operations reducible to each of them. — Not that the terms above mentioned are used uniformly

uniformly among all Authors: some take more Properties into their Ideas of them, other fewer; the Author leaves every body to their choice, and only says he has good Vouchers for that choice he has made.

79.  
*Uses of  
Chemistry  
in Physics.*

Hence he proceeds to the uses of Chemistry; which he illustrates in several Sciences and Arts, beginning with *Natural Philosophy*; where Fire, which is the great Instrument of Chemistry, is also the usual means which Nature makes use of in producing most Physical Phænomena.

*In Medi-  
cine.*

The Use of Chemistry in the Art of *Physic* is obvious; as it explains the nature both of the solid and fluid Parts of the Body.—The Author pursues this use thro' all the Parts of Physick, as *Pathology*, *Semeiotice*, *Diatetice*, and *Therapeutice*;

*In the Me-  
chanical  
Arts.*

and proceeds hence to the *mechanical Arts*, where he shews Chemistry of use in *Painting*, by the Colours which it furnishes; in *Enamelling*, which is founded wholly on Chemistry; in the Art of *Glass*, which is also a chemical Process; in the Art of *Dying*, which depends wholly on it, both as to the preparing of the Stuffs for imbibing and retaining the Colours, and the ordering of the Colours themselves; in *Painting on Glass*, which is wholly performed by chemical Means; in the Art of *making Gems* to vye with natural ones, which is performed either by giving the proper Colours to Glass, or by staining Crystal; in the Art of *Metals*, or the working and fitting them for human Use, which is a chief Branch of Chemistry. Chemistry is also of use in the Art of *War*, as managed among the Moderns, which depends on Gunpowder a chemical Composition; in *Natural Magic*, where

*In natu-  
ral Magic.*

the usefulness of Chemistry is scrupulously pursued by the Author into a long detail of particulars,



ticalars, many of them quaint enough; as the making of artificial *Earth-quakes*, the authorizing new *Revelations*, or Pretensions of Prophets, working sham *Miracles*; converting of debauched Persons by means of Phosphorus; and making strange Alterations of Colours in chemical Liquors, by proper preparation of the Glasses. In the Art of *Cookery*, which depends much on Salt, *In Cookery.* as the great Preservative of Meats from Putrifaction, &c. In the Art of *Wines*, or making artificial Liquors of most of the common kinds of *Wines.* Fruits, to vye with that made from the Juice of the Grape. In the Art of *Brewing*, which is so *In Brew-* near of kin to Chemistry, that *Basil Valentine* ing. has given the whole Doctrine of Alchemy, under a Description of the Process of Brewing.

The last Use of Chemistry which the Author alledges, is in *Alchemy*, or the Search of certain *In Alche-* Secrets of wonderful use in the Affairs of Life; *my.* the principal of these are the *Philosopher's Stone*, either for making Gold or Silver; the *Exaltation* of the Virtue of this Stone, so as to make it turn Gold back again to the *Philosopher's Stone*: an *universal Ferment*, that is, a Body which if added to any other natural Body, will render it the most perfect of its kind; for instance, if applied to the Body of a Man, will become an *universal Medicine*, changing all his Humours so as to render him perfectly *healthy*, and preserve him so till Life is totally worn away; or if apply'd to a Plant, will make it *fruitful* to an incredible degree. Another *Secret* is the making *precious Stones* perfectly like the native ones; the last is to *ripen* the baser and imperfect Metals into Gold, by continuing the Coction and Depuration, which Nature had left unfinished,

The

*Instru-  
ments of  
Chemistry*  
p. 124.

The Author proceeds hence to the *Instruments* of Chemistry, which are principally six, viz. Fire, Water, Air, Earth, Menstruums; and lastly, the chemical Furniture of Vessels, Furnaces, and Lutes: each whereof makes the subject of a particular Chapter.

*Fire.*

*Criterion  
of Fire.*

*Fire* is a Body of so wonderful a nature, that many of the Antients reputed it as a God. A *Criterion* of this is in the first place necessary to enable us to distinguish where it is, and where not; as also in what Degree and Quantity it is found in any occasion. *Heat* usually passes for such a Criterion, but is insufficient: for that depending on the Temperature of our Bodies, which is various, it is liable to represent the Degree of Fire greater, or less than it is.—*Light* is no less fallacious; since we often find it without any sensible Heat, and on the contrary an intense Heat without Light.—The Author fixes on *Rarefaction*, as the proper inseparable Characteristic of Fire, which in all the Species of it, whether solar, culinary, or subterraneous, swells and dilates all the Bodies it is applied to.

*Rarefac-  
tion.*

This he illustrates by Experiments made in Iron, Air, Spirit of Wine, Rain-water, Oil of Turpentine, and Quicksilver; all which gradually expand upon the Application or Increase of Heat, and shrink again as the Fire diminishes, or is withdrawn. He adds, that the same holds in all other Bodies wherein the Experiment ever has been tried, whether Solids or Fluids, hard or soft Bodies, light or heavy ones, without exception; and hence draws several Corollaries, as, That the Expansion always keeps pace with the reception of the Fire; That not only the Air and other Fluids, but all the Parts even of the hardest Bodies, must be kept in continual motion by  
this

this Action of Fire : That the same Bodies become bigger in hot Countries than in cold ; and that Heat loosens and weakens, and Gold, on the contrary, contracts and strengthens all Bodies : That Fluids are lighter near the Equator, and heavier towards the Poles ; which he suggests may be one cause of the flat spheroidal figure of the Earth, &c. From the whole he *Fire what.* ventures to define *Fire*, “ as that otherwise unknown Principle which has the power of penetrating, and hereby dilating all Bodies both solid and fluid.”

After the like Method of Experiment, and *Properties of Fire and Fuel.* Corollary, the Author proceeds to a detail of the Properties and Phænomena of *Fire* and *Fuel*. We shall not follow him minutely thro’ all the maze of particulars ; but in lieu thereof give the Sum, and Result thereof, under the following heads.

1. That pure, simple and elementary Fire be- *p. 358.*  
ing mixed with any Body in nature hitherto ob- *Rarefies Bodies.*  
served, whether solid, fluid, or compounded of both, rarefies and extends the same in all its Dimensions.

2. That this Power of Rarefaction is peculiar to Fire, and not known to agree to any other Body hitherto observed ; particularly that Effervescences, Fermentations, and unusual Rarefactions of Bodies prove nothing contrary hereto.

3. That Fire, as distinguish’d by such its Pro- *Is present every where.*  
perty, is always present and in all places, in the densest and closest Body, as well as the most perfect Vacuum.

4. That Fire is equally distributed thro’ all *Equally.*  
places and times, so long as there is no particular Cause to collect it into one place more than another.

5. That

*Attrition  
collects  
Fire.*

5. That the first and chief collecting Cause of Fire, is the Attrition of Bodies one upon another.

*Expansion.*

6. That Fire naturally moves every way, and thus expands of its own accord.

*Directed  
into a Pa-  
rallelism.*

7. But in the mean while it may be so deter-  
min'd, as that this motion or expansion may be  
directed into a Parallelism, or even into con-  
verging Lines : and that this latter is the usual  
way wherein Fire is collected.

*Sun, its Of-  
fice.*

8. That the Sun is the chief cause which di-  
rects Fire, of itself indeterminate, into a Paralle-  
lism ; and hence the great use of that Luminary  
in the Universe.

*Reflection,  
Office of.*

9. That Reflection and Refraction are the  
causes which make the Rays of Fire converge, or  
gather into a less Space, called the Focus.—  
Whence arises a third manner of collecting Fire.

*Collision of  
Flint and  
Steel.*

10. The swift Collision of a cold Flint against  
a cold Steel, even in the coldest Place and Sea-  
son, will immediately produce an intense Heat :  
which is the fourth manner of collecting Fire.

12. That the Matter of Fire therefore does  
not come in any manner from the Sun.—

13. That Fire will remain for some time in  
Bodies it is united to.

14. And that the time of its continuance in  
any Body, is proportionable to the Density  
thereof.

15. That there is no Body yet known, which  
can always retain the Fire it has once conceived.

*Elemen-  
tary Fire.*

16. That the Fire describ'd by these fifteen  
Characters, is that which all allow for elemen-  
tary Fire.

*Calinary  
Fire.*

17. But beside this, there is another vulgar  
Fire, which consumes and dissipates com-  
bustible Bodies, and is suppos'd to be fed  
thereby, and to convert combustible Bodies into  
Fire

Fire itself. This is suppos'd to be then generated or produced, when a Fire being kindled, is committed, in the open Air, to a Fuel proper to preserve it: which makes the fourth and most ordinary manner of collecting Fire.

18. That there is but one Matter found in all <sup>Fuel.</sup> nature fit to support this Fire, and to be utterly consum'd thereby, so as nothing shall arise from it besides pure Flame; and this matter is perfectly rectified Spirit of Wine, called pure *Alcohol*. <sup>Alcohol what,</sup>

19. But that other matters beside pure *Alcohol* being mixed with the Fuel of Fire, and coming to be moved and agitated together with the other Pabulum, by the Fire, may increase the power thereof.

20. That in kindling Fire, therefore, there is no new Fire produced, nor any Fire destroyed upon extinguishing it: that Fire is incapable of being chang'd, and in all probability is without gravity, notwithstanding all that *Boyle* and *Homburg* have said to the contrary, whose Experiments the Author rehearses and opposes, by contrary ones of his own.

21. This elementary Fire may be increased in a given place to a prodigious degree, so as to produce very extraordinary Effects on Bodies, either dioptrically or catoptrically, and especially if both be joined together.

22. Elementary Fire collected after any of these manners in a certain place, may be preserved therein, by means of a proper Pabulum, which is *Alcohol* alone, or Oil from any of the three Kingdoms; but the Fire collected and sustained in such place, may also be immensely <sup>Increase of</sup> increased by increasing the weight of the Atmosphere, supplying a large quantity of oily Fuel, intimately mixed with a due Proportion of other heaviest

heaviest Bodies, as also by the Action of many large Bellows briskly wrought, and all conspiring to one Centre, or Focus: but the last effect of such Fire is in Animals, to produce Phosphorus, in Vegetables to make Glass, and in Fossils to melt the most fixed Gold.—

p. 364.

Mixture  
of Bodies  
collect Heat

The Author proceeds to consider another way of collecting, and preserving Heat, in a given place, viz. by the mixture of different Bodies, which he illustrates in divers chemical Liquors. *E. gr.* distill'd Rain-water, mixed with Spirit of Wine under different Circumstances and Degrees of Purity; Water mixed with Wine; Water with distilled Vinegar; Water with Oil of Tartar; Water with Oil of Turpentine; Alcohol with Ætherial Oil of Turpentine; distilled Vinegar with Oil of Turpentine, Vinegar with Alcohol; Oil of Tartar with Oil of Turpentine; Vinegar with Oil of Tartar. And from the Circumstances thereof, infers that all the Simples which Chemistry produces from Vegetables have naturally the same Degree of Heat, viz. the same with that of common Air at that time; that some of the Fluids above-mention'd only acquire a greater Heat at the time of their mixture, which being compleated, they gradually return to the Temperature of the Atmosphere; that this Accession of Heat does not arise out of the Substance of the Bodies mixed, but from their accidental Combination; that Alcohol and Water are the chief vegetable Fluids which have this Faculty of generating Heat; that Salt of Tartar and Water are the chief Solids and Fluids which by their mixture together generate Heat; and Alcohol and Salt of Tartar the next after these.—

He

He proceeds further to exemplify the Production of Heat by mixtion, in the Instances of Bodies of all the other Kingdoms; E. gr. *Animal* Substances mixed with *Vegetables*; as *Urine* with *Alcohol*: of *Fossils* mixed with *Fossils*; as *Water* with *Nitre*: of *cold* Bodies heated by the mere access of the *Air*, as in the several kinds of *Phosphorus*: of *Fossils* heated by means of *Water*, as in *Iron-Filings*, and *Sulphur*, which being mixed with *Water*, produce artificial Earthquakes and Volcanoes.—

From the whole he collects many Particulars concerning the Nature and Properties of the *Particles* of elementary Fire.— As, their *Corporeity*, which follows from their being extended, moveable, capable of being at rest, and resisting the Impulse of other Bodies; their *Subtility*, which appears from their penetrating the densest Bodies; their *Solidity*, *Smoothness*, *Simplicity*, perpetual *Mobility*, &c. Elementary Fire he further asserts, is every where the same in all hot Bodies, after what manner soever it have been produced, and with whatsoever Fuel sustained: so that it is a groundless Complaint of the generality of Chemists, that they can have no pure Fire to perform their Operations withal, as imagining I know not what *Cælestial*, *Solar*, *Astral*, *Incorruptible* Fire necessary. In reality, Heat, whether generated in the Bodies of Animals, Vegetables, or Fossils, arises always from the same Fire; and when it has passed thro' the Pores of Glass, is equally pure with the purest Sun-beams. Thus the Heats of kindled *Alcohol* and of *Pit-Coal*, acting on a Matter included in a Vessel hermetically sealed, provided the degree of Heat be the same in both, and applied in the same manner, will always have the same

386.

Fire the  
same in all  
Bodies.  
402.

*Purity of Fire, whence.* Effect. Not but the different Fuel on which Fire is fed makes an Alteration in its Effects, as it renders it stronger or weaker, and even mixes some of its Parts therewith; in respect whereof, that Fire may be said to be the *purest*, which is raised and sustained by burning Alcohol; then, that of distilled Oils; then Naphtha and Petroleum; after these, that of Charcoal, then Wood, Turf, and lastly Pit-Coal, and Dung.—

*Effect of Fire in Chemistry* P. 405. For the *Use and Effect* of Fire in Chemistry, he shews that it is by no means an universal Solvent of all Bodies, as usually imagined, but according to the different Degrees of it produces different Effects on the same Body: nor is it a sincere Dissolvent, but adds many things to Bodies at the time it separates others: nor does it act sensibly on all Bodies, but leaves many as it were untouched, *E. gr.* Gold and Glass. Nor are the Principles into which it reduces Bodies, pure and simple, but variously mixed and combined with each other: add, that it compounds Bodies as well as dissolves, *E. gr.* Sand and fixed Alkali into Glass.— In fine, according to the different Manner of Application, the Effect of Fire is also different; as whether it be exposed naked to the Air, or covered from it: so, the different Degrees of the same Fire have also different Effects on the same Body.—

412. *Direction of Fire.* It remains that the Author prescribe Rules whereby the Chemist may be enabled to judge of the Fire present in any given place, and either excite, direct, sustain, or apply it in a proper manner to produce the desired Effect.—

*Degrees of Fire.* The antient Chemists considered four *Degrees* of Fire, to which the Moderns have added two more, and at the same time have better ascertained the Manner of estimating them, by the discovery



discovery of the Thermometer.— The *first* Degree of Fire is that which Nature uses in the Vegetation of Plants, which is that, in *Fahrenheit's* Thermometer, denoted by eighty Degrees, from the Point of utmost Cold. The *second* Degree may be defined from the Heat of a human Body in a State of Health, marked in the Thermometer above mentioned by ninety-four Degrees. The *third* extends from ninety-four Degrees to two-hundred and twelve, which is the Heat of boiling Water. The *fourth* from two-hundred and twelve, to six hundred. The *fifth* from thence to the Degree which keeps Iron in Fusion. The *sixth* is that in the Focus of a Burning Glass or Speculum.

The *raising of Fire* to any desired Degree, and maintaining it therein, depends on the choice of a proper Fuel, the due Quantity and Distance thereof; and lastly stirring, and pressing it down.—

The Author closes his Account of Fire with a few Facts and Observations collected from other Writers, as the *Journal des Sçavans*, the *Philosophical Transactions*, *Sinclair*, *Sibbald*, and *Du Hamel*: which, added to his own, he apprehends makes the *History of Fire* complete.

In the *History of Air*, to which the Author now proceeds, we shall be more summary, as being less new and original. We have here no new Doctrine broached, or even new Experiments, but only a Collection of what the Naturalists and Writers of Pneumatics, *Boyle* and *Mariotte*, had produced, put in a better Form.

Air is an Instrument of universal Use and Effect in all chemical Operations; as it is found mixed with all Bodies, is contiguous also to them, is necessary to excite Fire, &c. In fine,

no Life, Growth, or Action without it, either in Animals, Vegetables, or Fossils.

*Properties.* The Nature of Air on account of its great Subtily, is difficult to discover. Its Properties hitherto found are, 1°. *Fluidity*, which arises from the Tenuity and Lubricity of its Parts; also, the mutual Attraction between them, their Miscibility with others, and their being imperceptible.

*Fluidity.* 2°. *Gravity*, which of late days has been reduced to Rules, and the Effects thereof brought under Computation. 3°. *Elasticity*, or the Power of Expanding and Contracting, which is peculiar to this among all Fluids; the Laws of this Power, and the Steps whereby they were each discovered, are pursued largely by the Author. The *Laws* are, that Air contracts into less Space by how much it is pressed with a greater Weight; that this Property is unalterable by any Power whatever; that the Force of this Elasticity is equivalent to that of the Weight of the Atmosphere; and that the Power is increased by increasing the Degree of Heat.

*Gravity.* 461. The *Contents* of the Air or Atmosphere, are, 1°. *Fire*, which is found in all Air. 2°. *Water*, which is also inseparable from Air, and may be procured from it various ways, making in reality the greatest part of the Bulk thereof. Hence *Dew, Clouds, Rain, Springs, Rivers, Snow, Hail, Thunder* and *Lightning*; the Origin and Formation of each whereof is traced

*Elasticity.* by the Author. 3°. *Effluvia* of Bodies of all other kinds: viz. of the *Vegetable Kingdom*, we find Spirits, both native and putractive; also

*Contents of Air, Fire, Water.* Oils, Salts, and Earth, and even sometimes intricate Parts of Plants, *E. gr.* Seeds, in the Air.—

*Effluvia of Vegetables.* Of *Animal Matters*, 'tis evident that Spirits, Excrements, nay all the other Parts thereof, must

*Animals.*

must

must be found in the Air, since in the Carcasses are in a short time dissipated wholly therein.

—Lastly, *Fossils* of all kinds are found in the *Fossils*. Air, as Salts, Sulphurs, nay and Metals.

The Atmosphere therefore may be considered as a real *Chaos* of Bodies of all Sorts; and hence so many extraordinary Phænomena and Effects of it; and the great Influence which it has on all chemical Operations. Dr. *Boerhaave* has often been led to think, that God created the two great Principles, Fire and elastic Air, without gravity or tendency to any certain Point, equably diffused thro' the whole Universe, and all the Systems of things, with this Condition, that Fire should always be so acting on Air, as that this could never remain at rest, or be in a state of absolute Cold.—From the History of Air, the Author proceeds to some Experiments upon it, which illustrate many of its Properties and Effects;—as, that elastic Air adheres to solid as well as fluid Bodies, and that it is found in Water, and may be procured out of the Substance thereof, as also out of all other Fluids; that it will enter and incorporate itself with Water exhausted of its Air, tho' not with such as is saturated therewith. That Air is separable from Water by Ebullition, also by Congelation; and by the admixture of alkaline Salts: and that Air is procurable out of the warm Juices of Animals, *E. gr.* Urine, &c.

Air, how little space soever it seem to possess *Air in Wa-* in Water, when diffused thro' the minute *ter.* Vauities thereof, yet being extracted and collec- *P. 523.* ted together, possesses more room than the whole Body of Water did before. This the Author shews by Experiment: and hence gathers, that Air, while imprisoned in Water, is not true

Air; nor has the same physical Properties, as when disengaged from it, and collected together. *Borelli* and others were hence led into great Errors concerning the vital Action, and Oscillation of Air in the Blood and Juices of Animals. The Corpuscles of Air, by being dispersed, are hindered from operating: in effect, the expansive Power of Air seems to arise hence, that the Particles mutually approach each other; so that when kept asunder, their action is prevented of course.—

Add, that Air while in separate Particles will pass thro' the minutest Pores, since we find that Water containing the usual Proportion of Air, penetrates all Bodies, thro' which Water itself naturally passes. But when the aerial Elements are collected, so as to constitute a Portion of vulgar Air; it becomes incapable of passing Bodies, which it pervaded before. Thus the smallest Bubble of Air is stopped, where Water with the Air in it easily passed.— Hence it may be inferred, that the Air intermixed with Fluids, as Chyle, Milk, Blood, Serum, Saliva, Bile or Urine, does not act in them by any Power belonging to common Air; nor can the Air diffused thro' them disengage itself therefrom by any Diminution of the Weight of the Atmosphere, or any additional warmth which the Fluids in a healthy Body are capable of.—

§16. The account of Air ends with some Experiments, shewing divers ways of *procuring elastic Air* from Bodies wherein it had before lain hid; as from Vinegar, and Crabs-Eyes; from Chalk and Oil of Tartar *per Deliquium*; from Oil of Tartar and Vitriol; from Spirit of Nitre and Iron; from Spirit of Nitre and Oil of Carro-  
ways;

ways; and many other Bodies, either by Fermentation, Putrification, Distillation or Burning. The whole closes with some Corollaries, concerning the Effects of Air in chemical Operations.—

The Article of *Water* is one of the finest in the *Water*, Book. This Fluid is of great importance in, 542. Chemistry; being intermixed with all Bodies, which come under chemical Consideration, partly *per se*, and partly as contained in the Air. The driest Bodies, as Hartshorn kept for half an Age, till as hard as Iron, will yield a Spirit which contains a good deal of Water: so Stones and Tiles ground to Powder, and this exposed to the Fire, always yield a Proportion of Water.

For a Characteristic of Water, whereby to *Characters* distinguish when and where we meet it, the Author gives us the following Definition: That “by *Water* is meant a fluid, inodorous, in-  
“spid, pellucid, colourless Liquor, which  
“with a certain Degree of Cold congeals into  
“a hard, brittle, vitreous Substance called *Ice*.”

The great Difficulty of ascertaining the Nature, and Constitution of this Fluid, arises from the impossibility of having it pure, there being always other Bodies mixed with it; and no way of distinguishing, to which of them any discoverable Property is owing. Thus in *Water* we always find Fire, also Air, and other Bodies dissolved by and incorporated with it. *Contents.*

The Properties of Water are, 1°. Its *Gravity*, *Properties* the precise Quantity of which it is not easy to 547. ascertain, by reason of the extraneous Matters mixed with it, which being different in different Waters, makes a diversity in their Weight. 2°. *Fluidity*, which depends on the Fire, and requires at least thirty-three Degrees of Heat, on

*Fabrenheit's* Thermometer. This Degree of Warmth liquifies Water, and no further Heat, how vehement soever, renders it a whit more fluid. 3<sup>o</sup>. *Immutability*, its Particles being incapable either of being broken, bent, compress'd or the like. 4<sup>o</sup>. *Simplicity*, whence Water has pass'd, both with Chemists and other Philosophers, as the only Element, of which all Bodies are compos'd. 5<sup>o</sup>. *Softness* or *Lenity*, whence it may be applied without harm to the most exquisitely sensible Parts of the Body. Thus warm Water becomes a capital Anodyne and Paregoric. 6<sup>o</sup>. Its *solutive* Power which extends to the dissolving of all Salts, both Vegetable, Animal, and Fossil, excepting some metalline ones which it will not touch.—

Water insinuates into the Pores of Bodies, and thus increases both their Weight and Bulk ; and sometimes unites and incorporates with them, as is found in saline Bodies, also in Sulphur, Earths, and even the solid Parts of Animals, Oils, and Alcohol ; where Water appears to make a considerable Part of the Composition.

*Kinds.*

From the general Properties of Water, the Author proceeds to consider the different Species of it, and the Uses : as *Rain-Water*, *Spring-Water*, *River-Water*, and *Pond-Water* ; the particular Characters, Qualities, Uses, Origins, &c. of each whereof he pursues at large.

*Thawing.*

The natural State of Water is its frozen, or icy State ; out of which it is brought by Force of Fire. Thawing is to be considered as the Effect of a Menstruum, viz. Fire.—

*Use of Water.*

The Use of Water is great, as it is the Vehicle of Aliment, and the Instrument of Life and Health in Animals, as well as Vegetables and Fossils. The Colours of Bodies also have

a great Dependance on it, as appears in Flowers; and the like holds of Odors and Tastes: a Multitude of other physical Effects, and the generality of chemical Operations, as Effervescences, Fermentations, Putrifications, Precipitations, Sublimations, &c. are also owing to it. The Vapour raised from boiling Water, is of great force, and produces extraordinary Changes on the Bodies exposed to it, dissolving and corrupting their Substance various ways. Hence a moist hot Air is observed to have a pestilential Tendency. Ice is found rarer and lighter *than* the Water it was formed of, by reason of the Air-Bubbles interspersed thro' it, by means whereof it frequently bursts the Vessels it was contained in. That made of Water unimpregnated with Air, *E. gr.* dissolved Snow, or Water long boiled, freezes more slowly, but becomes more solid, and less replete with Bubbles than other Ice: but no Degree of Cold can alter its Nature, or consolidate so, as to enable it to sustain a greater Fire. An artificial Cold was made forty Degrees stronger than that in places where Water is said to freeze into Rock-Crystal, yet without rendring the Water less liquifiable than in common Ice.

Water indeed has been said to be convertible *Water if* into Earth by a Series of Distillations; particularly by Mr. Boyle, on whose Authority many *convertible* have taken it for granted, and among the rest *to Earth,* Sir Isaac Newton. Dr. Boerhaave has made the Experiment with great care in Rain-Water, without finding any thing to countenance the Opinion; the Quantity of the Earth left after Distillation of a large Quantity of Water by a gentle Fire, being exceedingly little: beside, a great deal of Water was lost in the Operation, tho' the

the Chinks were exactly luted; so that before the prescribed Number of Distillations, viz. two hundred, be compleated, he concludes the Water must be all lost this way: and suggests further, that a great part of the Earth gained in such Operations, might have been collected in the Water's passing in Vapour from the Cucurbit thro' the Alembic into the Receiver, and imbibing the Dust out of the Air as it went along.—

*Earth,* 630. *Earth*, which makes the Subject of the next Chapter, is held by Chemists as one of the Principles of Bodies. The Characters that distinguish it are, “ Its being a fossil, simple, hard, “ friable Body, fixed in the Fire, not fusible “ thereby, nor capable of being dissolved in “ Water, Alcohol, Oil, or Air.”

*Virgin-Earth.* Pure, usually called *Virgin-Earth*, is scarce inferior, in respect of Simplicity, to any known Body, not even Gold itself. It is procurable from all Bodies of all the three Kingdoms,—viz. from *Rain-Water*, by distilling it, gathering the Fæces, drying and exposing them to the Fire till they be, as it were, burnt thereby; the Ashes hereof being purged of Salt, exhibit the pure *Virgin-Earth*. The like may be had by burning *Vegetables*, washing the Ashes clear of Salt, &c. The Remainder is the elementary Earth; the like may be done by the Distillation of *Vegetables*, where, with the other Matters driven up by Fire, as Water, Spirit, Oil, Salt, &c. there always rises an earthy Part, which upon their settling in the Receiver, sinks to the bottom, and is gathered in form of a carbonaceous Matter, which being burnt, leaves a white Earth, which when purified of its Salt, becomes a *Virgin-Earth*. Add, that if the Oil thus procured be re-distilled, a purer Oil will be hereby had; yet in



in this, a Quantity of Earth may still be found, even tho' the Distillation and Rectification be repeated *in infinitum*, till the Oil be as subtil as Alcohol itself. So in the fixed Salts procured by burning of Vegetables, tho' there should seem to be no Earth left in them, inasmuch as the saline Part has been dissolved in Water, and passed thro' a close Filter, which leaves only the Earth undissolved behind: yet if such Lixivium, after having stood to settle, be again filtrated, and this repeated again and again, till it be as clear as Amber, so that if kept whole Years in a close Vessel it will not depōsite the least Sediment; it may still be brought to yield a fixed alkaline Salt, out of which a white earthy Matter may be procured. Earth again may be procured *From Animals*, by evaporating the volatile Parts, as Water, Spirit, Oil, and Salt, by Putrifaction: the solid Matter remaining, is a pure Earth perfectly like that produced from Water or Vegetables.— So from *Fossils*, particularly *Salts*, as Nitre, Sal Gemmæ, &c. a pure Earth, is procured by dissolving them in Water, then digesting, precipitating, crystallizing them, &c.— And the like in *Sulphurs*, and even according to the antient Chemists in *Metals* themselves; which however the Author disputes, judging that this Matter procured from Metals cannot with any propriety be called *Earth*.—

*Menstruums* come next in turn, an Instrument belonging more peculiarly to Chemistry, and which most of the Adepts give the preheminence to beyond the former four.— They are defined as, “Bodies, which being properly applied to others, divide them into minute Parts, so as the Particles of the Solvent be  
“ come

“ come intimately intermixed with those of  
 “ the Body dissolved.”—

*Name*

*Menstruum*  
*whence.*

The Occasion of the Name arose hence, that the Application of Menstruums, to the Body to be dissolved, was chiefly excited by means of a moderate Heat, which being continually kept up for the space of forty Days, or a *Mensis Philosophicus*; it became hence denominated a *menstrual Solvent*, and at length simply *Menstruum*.

*Kinds.*

An essential Property of Menstruums is, that at the same time they dissolve other Bodies, they themselves are equally dissolved into their minute Parts by them: add, that many Menstruums, e'er applied to dissolve Bodies, are hard, dense, coherent Bodies; and tho' in that Form they cannot act as Menstruums, yet by Custom they still retain the Name: and hence the usual Division of Menstruums into *Solid* and *Fluid*.

*Solid.*

To the Class of *solid*, hard, or dry Menstruums belong the fix *Metals*, which in their cold State do not act on each other, but when fused, readily penetrate, and incorporate together. To the same also belong Semi-Metals, dry Salts and Sulphurs; and that other kind of Fossils usually called Cements.

*Fluid.*

To the *Fluid*, which is the most usual Class of Menstruums, belong Vinegar, Water, Spirits, Oils *per Deliquium*, and the like.

*Principle.*

The Operation of Menstruums is accounted for by the Author from a Principle of *Attraction*, or *Association*, as he calls it; whereby the Particles of the Menstruums receding from each other, fly towards the Particles of the Matter to be dissolved.— In effect, the Cause or Principle on which the Operation depends, is as much in the Body to be dissolved, as in the Solvent itself.

It

It may be added, that the Action of Menstruums is always performed successively, the Solvent never acting on the whole Body at once; and that in the progress of the Dissolution, the Conflict, or intestine Motion increaseth.—

For the *Effect* of Menstruums, it seems to terminate in a new Cohesion between the Particles of the Menstruum, and the Body dissolved, without making any real Alteration in the dissolved Particles themselves; tho' in some cases, *E. gr.* distilled Vinegar and Calx of Lead, a new Body arises from the Solution, called *Saccharum Saturni*.—

Menstruums only act by *Motion*, notwithstanding the abstruse Manners of Operation which the Chemists have imagined; yet the physical Cause of this Motion is difficult to assign; tho' in some few Instances it is evidently owing to mechanical Causes; one of the principal whereof is Fire. But Solutions are sometimes performed by *non-mechanical* Causes, as in all those Instances where the Particles dissolved cohere with those of the Menstruum, and remain intimately intermixed, notwithstanding a Difference between their several specific Gravities; such is that of *Sal Gemma* dissolved by Water.— Of *mechanical* Solutions we have an Instance in a Ball of Clay put in Water over a Fire; when the external Action of this Fire ceaseth, the Clay again separates from its Solvent, and settles to the bottom.— Hence Menstruums may be divided according to the different Manner of their Action, into four kinds; the *first*, those which act by a mere, genuine, mechanical Power, and may therefore be accounted for from the usual Principles of Mechanicks. A *second* is of those which to their mechanical Agency, have some further repelling

pulling Power superadded. A *third* kind is of those whose Operation depends chiefly on the mutual Attraction between the Menstruum and the Body. The last and most usual is a *compound* Kind, in whose Operation all the former Conditions concur, both the mechanical, the repelling, and the attractive Powers.

The Author gives Instances of each of these Species: the Action of a merely *mechanical Menstruum*, he illustrates in melted Silver mixed with Water; of a repelling *Menstruum*, in melted Copper and Water; of an *attractive Menstruum*, in Flower of Sulphur and Quicksilver; and of an attractive, and at the same time repulsive Menstruum, in Antimony and Fire dissolved.—

For the *Causes* and *Means* of the Action of Menstruums, the Author sets, in great measure, aside, that popular one of *Acrimony* and Corrosion, to which the Body of Chemists attribute all; and in lieu thereof substitutes divers others. And first, in the mechanical ones: where he shews that the hardest Bodies may indeed be dissolved even by the softest; but then in these latter, however soft, the minute Particles are supposed extremely hard, and even immutable; so that he lays down the *hardness* of the Particles as one of the Means whereby Fluids dissolve Bodies mechanically. Another is *Fire*; another *Gravity*; another *Trituration*.

709.

In order to the mechanical Action of Menstruums, several Conditions are required: the *first*, a due Proportion between the Magnitude of the minute Pores of the Body to be dissolved, and those of the Menstruum. The *second* is an Agreement between the Figures of such Particles and Pores of the two Bodies. The *third*,

*third*, the Rigidity of the Particles of the Menstruum. The *fourth* is Fire, which agitates and inforces the Action of the Particles of the Menstruum. But the insufficiency of mechanical Power for producing the Effects of many Menstruums, the Author shews by a Rationale ; adding a rehearsal of those Menstruums wherein something more is necessary : such are Water and aqueous Bodies, Salts, and saline Bodies, as Sapo's, &c. also Earths, and terrestrial Bodies ; Sulphurs, and Refins.

For Oils, and oily Menstruums, he shews that *Oily Men-* the Action of Fire, Water, Acids, Alkalies, and *struums.* the *Spiritus rector*, have a great share in the Effects thereof. For *spirituous* ones, as Alcohol, the an-*Spirituonsi.* tient Chemists make a great Secret of it, inso- much that *Weidenfeld* is of opinion this is the only thing they conceal.

Those popularly called *spirituous* Menstruums are different from Alcohol, and are considered by the Author under the two Heads of alkaline and acid Spirits. The *alkaline* subdi- *Alcaline.* vide into those which are simple, as Spirit of *Sal Armoniac* ; and compound.— For the *acid* kind, tho' usually by Chemists considered as Spirits, the Author shews from several Reasons, that they belong rather to the Class of Salts, and therefore refers their Considerations to that head.

Salts make a capital Article in the Business *saline.* of chemical Menstruums. When pure, they consist of Elements too minute to be perceivable even by a Microscope ; so that no Light can be had thence with regard to their Figures. The usual Manner of considering them, is as associated with other Bodies, particularly Water and Earth ; in which State it is, that they chiefly make the Object of chemical Operations.—

Salts

Salts then may be divided into such as either differ in their Principles, or in the Body or Basis combined with them, or in both: with regard to the former, Salts and consequently saline Menstruums are subdivided into,

*Fixed Al-*  
*cali.* **I. Fixed Alkali**; the Characters whereof are, that it “ is of a vegetable Origin, procured “ from Plants by burning them to ashes; re- “ mains long fixed in the Fire; dissolves in a “ moist Air, and will not keep long dry in the “ closest Vessel; affords a hot pungent Savour, “ accompanied with a Sense of Acrimony, and “ even something of an *urinous* Taste (whence “ the Salts of this Class are frequently, tho’ with- “ out much Propriety, called *urinous* Salts;) that “ when burnt, it yields no Smell, on account of “ its fixity; when mixed with Acids, makes “ an Ebullition, and grows hot; mixed with “ the Juices of Tournsol, Roses, or Violets, turns “ them from a green Colour to blue: when ap- “ plied to the warm Body, raises an Inflamma- “ tion, and Eschar. And lastly, that it has a “ Faculty of deterging and cleansing Bodies.”

The Salts of this Class are procurable in greater or less quantity from all Plants; most plentifully from that called *Kali*, and least from those which yield a pungent Smell, as Leeks, and the like.— Add, that not being native, but the mere Creatures of the Fire, they are liable to be destroyed again.—

*Kinds.*

Fixed Alcalies are various, according to the Degrees of Purity wherein they are procured;— the most ordinary is procured from *Pot-Asbes*, by dissolving them in hot Water, and skimming off the Salt that swims a-top. Another is that procured from *Wine-Lees*, by burning them; another from *Tartar* by Distillation; others

others from Salt-petre; others from Tartar and Salt-petre; others from Nitre and Antimony. Alcalies are also of different Degrees of Purity, according as more or less of the acid Salt, Oil, and Earth of the Vegetables, is left adhering to them; as also according to the different Bodies added to them.—

Some other Properties of fixed Alkali, are, *Powers.* its Power of attracting Water, and retaining it when attracted; a Power of repelling Air, or perhaps attracting it; of mixing greedily with Alcohol; of attracting distilled Oils, as well as those procured by Pression; and of attracting Acids of all kinds, tho' some more than others.— Add, that the Power of Alkali, as a Menstruum, has its Bounds, for that it has no Effect upon pure Quick-silver, nor even upon the purer Metals, as Gold and Silver.

The Author subjoins several Problems, or Points of Inquiry concerning Alcalies; as, whether it be possible for any Alkali to remain long in the Air, without losing its alkaline Characters; and whether it will not always, by its meeting with acid or oily Bodies therein, turn into a neutral Salt, or a Sapo? Whether the same does not happen in the Bodies of Plants, or Animals; and whether hence does not every day arise a great Quantity of compound Salts, &c.

The second *Class* of saline Menstruums are *Volatile Alcalies*, usually supposed to owe their origin to the Putrification, or Distillation of vegetable and animal Bodies.— The Powers and Properties of these are much the same as those of the fixed Kind; except that they

act with a less Degree of Heat, and that if the Fire be raised beyond a certain Point, they evaporate.

*Acid, 804.* The *third Class* consists of *acid Menstruums*, which are rarely found in a solid Form, except in the essential Salt of four Plants, or Tartar. Whether there be any in Animals, is disputed; as also, whether those in Vegetables be native, or produced therein by Fermentation? At least, Fermentation appears greatly to promote the occult Acid lodged in Vegetables.

*Kinds.*

The Acids produced by Fermentation, are divided by the Author into *Vinose* and *Acetose*; which latter are of such importance in Chemistry, that all Menstruums are frequently called by the Name of *Aceta Philosophorum*. Again, fossil Acids, proper for dissolving Gold, Silver, &c. are either *native*, which are very rare; or *fixed*, as those found in Sulphur, Alom, Vitriol, Nitre, and Sea-Salt.— From the whole, the Author deduces several Corollaries concerning the Nature of different Menstruums; and shews more particularly their Agreement and Disagreement, both with themselves, and with Alcalies.

*Neutral.*

The *fourth Class* consists of *neutral saline Menstruums*; such are *Sal Ammoniac*, Sea-Salt, Salt-petre, Borax, and divers other compound Salts, the menstrual Properties and Effects of each whereof, the Author shews at large; closing the Chapter with a Number of Corollaries concerning the Powers, Properties, and Action of Menstruums; wherein he liquidates many Points, starts divers new Views and Hints, from the Facts delivered in the course of the History.

For



# Art. 19. HISTORIA LITTERARIA. 383

For the *universal Menstruum* or *Alcabeft*, *Alcabeft.*  
the Author makes a particular Article ; wherein *P.* 848.  
he gives its History at large ; deducing its  
*Name, Etymon, Synonima's, Origin, Powers, Man-*  
*ner of Action, and Effects ; Immutability, and*  
*Volatility.* Inquires into the *Matter* of which  
the Alcabeft is to be made, *viz.* whether *Sea-*  
*Salt,* the Basis of the *Sal Circulatum minus ;*  
or *Mercury,* the Basis of the *Sal Circulatum*  
*majus ;* or some *Metal* or *Earth.*

The Theory ends with an account of the  
chemical Furniture of Vessels and Utenfils.—  
In the *Vessels* the Conditions required are ; *Vessels.*  
that they be fit to contain the Object, and *869.*  
to sustain the Force of Fire, and other dis-  
solving Agents. Either the Matter or Form  
of these is considered. The *Matter* is either  
Wood or Stone, or Potters Earth, or Glass,  
which last has extraordinary Conveniencies :  
for the *Figure,* it is various, according to the  
uses ; and may be reduced to the two Heads  
of *cylindrical* Vessels, which rarely come in  
use, and *conical* ones : in which latter, some  
have the Figure of the Cone *erect*, used to  
hinder the ascent of the Bodies exposed to the  
Fire ; others have it *inverted,* or placed on its  
Vertex, used in separating the fixed Parts of  
Bodies from the lighter and more volatile.  
The Principles both of Geometry and Hy-  
draulicks, on which these different Structures  
depend, are explained by the Author ; as also  
the several Instruments themselves, *viz.* the  
*Retort, Cucurbit, Matrafs, Long-neck, Receiver,*  
*Alembic, Pelican, &c.*

He proceeds to consider *Lutes,* or “ that *Lutes.* 881.  
“ tenacious sort of Bodies, which grow solid as  
“ they dry, and serve for closing the Junctures

“ of Vessels, in order to prevent the ingress  
 “ or egress of Air, and hinder Bodies, while in  
 “ Distillation, from flying away.” —

Lutes are of different kinds, according to the different Matters to be distilled ; one Sort being proper for aqueous and spirituous Matters, another for acetous, another for fossil Acids ; another for volatile Alcalies, &c. —

To this head also belong the *Coating*, or Lining of such Vessels, as are to be exposed to a vehement Fire ; and from time to time laid open to the Air, which otherwise makes them crack.

*Furnaces.*

883.

The Volume ends with an account of *Furnaces*, “ or those Machines, by means whereof,  
 “ the Fire requisite in the Operations of Chemistry is contained, and directed upon the Vessels, and the Subject to be changed, therein.”

The Conditions of a *good Furnace* are, that it produce the Effects required from it with the least Expence ; afford a constant, equable Degree of Heat, and allow of being easily managed. How each of these Conditions may be obtained, the Author particularly considers ; and proceeds to give us divers kinds of Structure suited thereto. The most simple one is of *Wood* ; which he calls the *Students Furnace*, and may suffice for most of the Operations : but for a stronger Fire, he describes another *portable* one made of Iron ; a third, called *Balneum Mariae* ; a fourth, fit for the *melting of Metals* ; a fifth, for the procuring of *acid Salts* from Nitre, &c. For the sixth, or *Essay Furnace*, he refers to the Description of it given by *Agricola*, and *Ercker*.

Having gone thro' the Matter of this Part, and endeavoured to do Justice to the excellent Author ; we must now look back and endea-

endeavour to do equal Justice to the Reader. A Journalist, however great his Admiration may be of a Book, should never be so far possessed therewith, as to be hindered thereby from noting the Defects of it.

We cannot but observe, then, that the Author's *Theory* does not appear to quadrate with the Characteristic he himself gives us of a Theory; viz. that it consist of *general Rules*, and *Axioms*; whereas a great part of this, consists of particular *Facts*, and *Experiments*. That his *Facts* are not all of them over-Authentic; E. gr. when he asserts that Air will not penetrate Leather\*: And that some of them are plainly contradictory; E. gr. when in one place, he says, that Gold is the simplest of all Bodies†, and in another that Quicksilver is so‡: In one place, that there is no Magnet of Fire§, and in another, that Alcohol is such a Magnet¶. In one Place, that the natural State of Water is to be Ice\*\*: in another, that Water when turn'd to Ice is no longer Water but Glass|||. That his *Experiments* are for the most part extremely simple, to a degree which would denominate many of them trivial; and hardly entitle them to the Name of *Experiments*; the chief of them being only *Observations of the Thermometer*.— That his *Definitions*, under a Stiffness and Preciseness, sometimes carry a shew of more Accuracy, than they have.— That his *Corollaries* are often drawn too slightly, and accumulated with too much Affectation; that his *Inductions* are sometimes very partial, and defective; and by no means come up to those severe Laws of Enquiry, laid down by Lord Bacon, and exemplified in his piece *de Forma Calidi*.—

C c 3

For

For the Point of *Doctrine*, we will not every where warrant his Orthodoxy; particularly in his favorite Tenet, that "what we usually call *producing of new Fire*, is only *collecting and determining the old*; and that *Fire*, as well as *Air*, tho' corporeal, is *without Gravity*." Without examining the Sufficiency of this System, for solving many of the Phænomena of Fire (*E. gr.* the instantaneous vitrifying of Steel and Flint by Collision\*; the Accension of spirituous Fumes, by applying a Candle†; the Explosion of Fire in Gun-powder‡;) we may at least say, that it is founded on a faulty Bottom: the *Criterion* of Fire, which he fixes in order to arrive at it, being defective. Finding in certain Bodies which he has tried, that Fire makes a Rarefaction; he infers that it does so in all, and thus makes *Rarefaction* the Definition of Fire: whereas had he pursued his Experiments, he might have found certain Bodies, and particularly *Cedar-wood*, wherein Fire makes no Rarefaction at all.

Whether, thro' the whole, the Author do not appear a little too *Sanguine*, and have not too much of the *Lumen Madidum*, for a real pursuer of Truth: whether he do not betray too much *Fondness for singular Opinions*, and too much *Disposition to admire, exclaim, and exaggerate*: In fine, whether he do not seem to have too much of the *Professorial* or *Sophistical Spirit*; and to have been too much used to *declaim*, and *dictate*, in the Schools, for a Philosopher of the Old Rock, we leave others to decide,

A R.

\* V. Hook's Microgr. p. 55.

† Id. ib.

‡ V. Newt. Opt. Qy. 10.

ARTICLE XX.

*Anacreontis Teij Odæ & Fragmenta, Græce  
& Latine, cum Notis Joannis Cornelij  
de Pauw.*

That is,

*The Odes and Fragments of Anacreon of  
Teos in Greek and Latin, with the  
Notes of John Cornelius de Pauw. U-  
trecht, 1732. 4°. P. P. 315.*

**M**R. *Pauw*, in his Preface, delivers his O-  
pinion touching the Author of these  
Odes; and insinuates first, that he is fully per-  
suaded they were composed by different Au-  
thors; since some of them are extreme ele-  
gant, and some quite otherwise: which is a  
convincing Proof they were not all done by  
one and the same Person. In the second place,  
he is not satisfied, whether, or not, *Anacreon*  
was truly the Author of any one Ode con-  
tained in this Collection. As to the bad ones  
(which in his Opinion are bad indeed) 'tis  
plain, says he, they were not written by *Ana-  
creon*, who was a most polite Writer; but by  
some ignorant Pedant. But neither have we  
sufficient Grounds to ascribe the others to *Ana-  
creon*, tho' they may seem well worthy of so  
great a Poet. For the manuscript Copies, by  
which *Stephens* (and after him others) was in-  
duced to attribute them to *Anacreon*, are no  
ways to be relied upon, says Mr. *Pauw*;  
since they ascribe them all indifferently to  
that Poet, who certainly could never have  
wrote several most wretched Odes we find in  
that Collection. As therefore the bad Odes

are falsely ascribed to *Anacreon*, so may the good ones; for we cannot doubt but others, besides *Anacreon*, were capable of making elegant Anacreontic Verses. Besides, *Anacreon* wrote, as we are told by *Suidas*, *Ἰωνικῶς* that is, in the *Ionic* Dialect, which is quite different from the Dialect used by the Authors of these Odes. 'Tis true, continues our Critic, that *Gellius* quotes out of *Anacreon* an Ode contained in this Collection. But from thence we can only infer that that Ode in *Gellius's* time (that is, when there were no *Pauw's* to be found) was believed to have been written by *Anacreon*, and inserted among his other Compositions. But is this any Proof that *Anacreon* was truly the Author of it? *Nequaquam, ita sim felix!* For who doubts but in *Gellius's* time several Compositions passed under *Anacreon's* Name, which were none of his? Forgery is as antient as the World, and more things have been forged in the Republic of Letters, than we know, or dare to declare. Hitherto Mr. *Pauw*; who however is so kind, as to allow every one the Freedom of judging in the present Question as they think fit. *Atque hæc mea est*, says he, *de his Sententia, quam si sequi velis, bene est; sin minus, sentias ipse, prout libet.* Mr. *Pauw* does not reflect, as the Reader may have observed, that the best Authors have been strangely mangled and corrupted, thro' the Ignorance of Transcribers; but ascribes whatever he finds amiss, to the Authors themselves, which is not a fair way of arguing.

As to Mr. *Pauw's* Notes, they contain, we must own, a great deal of Learning and Eru-  
dition; and are very much to the purpose.  
However,

However, we cannot help blaming him for entertaining such a mighty Opinion of himself, and running down to such a degree all the other Interpreters. As to the Comments of *Barnes* and *Baxter*, he delivers his Opinion of them in the following Words; *Duo Commentarii duorum Interpretum Barnesii & Baxteri, tot futilissimis nugis sunt repleti, ut si eas singulatim refutare instituissem, plura de illis solis conscribenda fuissent mihi, quam nunc de Græcis omnibus conscripsi, &c. Quod Baxterus scribit—adeo ineptum est, ut quemadmodum id in mentem non venit mihi; ita nec eruditorum cuiquam in mentem venerit—Nugæ, nugæ, quæ uni Baxtero abblandiri poterunt, &c.* In his Notes his common Phrases are, ineptit *Stephanus*; quod scribit *Stephanus*, non est unius assis; garriunt Interpretes omnes; *Dalecampius* nugatur; *Faber*, alique Interpretes ineptiunt; id credant inepti, & cum ineptis credat *Barnesius*, non credam ego, aut eruditiores credant alii; si ita scripsit Poeta, aperte nugæ egit; ineptissime omnes & plane insulse, &c. That is, all the Interpreters are Dunces and Blockheads, excepting myself, *Mynbeer Pauw*. To the Odes of *Anacreon*, our Interpreter has added all the Fragments of that great Poet, which have been collected by *Stephens* and others; except the seven Pieces produced by *Scaliger*, which he takes to have been forged by the same *Scaliger*.

WE have just now received from *Italy* a most elegant *Italian* Translation of *Anacreon*, done by several hands. As no Poet ever wrote more accommodately to the Genius of that Tongue than *Anacreon*; it will not, perhaps, be amiss to insert here the first Ode, as translated

lated by the *Italian Literati*, which will serve for a Specimen of this new Translation.

*Degli Atridi io canterei,  
E di Cadmo i casi rei,  
Mà dal mio voler discorda  
Della Cetera ogni corda,  
E l'ascolto a tutte l'ore  
Solo dir cose d'amore.  
Poco fa Cetra cambiai,  
Che di nuove corde armai,  
E a narrare il cor s'accese  
Del grand' Ercole l'impreso;  
Mà contraria a me rispose  
Voci tenere, e amorose.  
Dunque gite in pace o Eroi,  
Che ingombrate i miei pensieri;  
Io non posso dir di voi  
L'alte gesta, e i nomi alteri,  
Se la Cetra a tutte l'ore  
Sol risponde amore, amore.*

The same Ode was Englished paraphrastically, by Mr. Cowley, thus.

*I'll sing of Heroes, and of Kings  
In mighty Numbers, mighty Things.  
Begin, my Muse; but lo! the Strings  
To my great Song rebellious prove;  
The Strings will sound of nought but Love.  
I broke them all, and put on new;  
'Tis this or nothing sure will do.  
These sure (said I) will me obey;  
These sure Heroic Notes will play.  
Straight I began with thund'ring Jove,  
And all th' immortal Pow'rs but Love.*

Love



Love smil'd, and from m' enfeebled Lyre  
 Came gentle Ayres, such as inspire  
 Melting Love, soft Desire.  
 Farewell then Heroes, farewell Kings,  
 And mighty Numbers, mighty Things,  
 Love tunes my Heart just to my Strings.

The Title of this new Translation runs thus :  
*Le Ode di Anacreonte nuovamente da varii illustri  
 Poeti nella Italiana favella tradotte, ed altre  
 Rime pubblicate nell' occasione delle felicissime Noz-  
 ze degli Ecc. Sig. Co. D. FILIPPO ARCHINTO,  
 e Co. D. GIULIA BORROMEA.* That is, The  
 Odes of *Anacreon* translated into *Italian* by se-  
 veral eminent Poets ; and other Pieces of Poe-  
 try: published on Occasion of the Marriage of  
 Count *Don Filippo Archinto*, and the Countess  
*Donna Giulia Borromea*. Signior *Filippo Argelati*  
 has prefixed to his Performance, a short Ac-  
 count of the Life and Writings of *Anacreon*,  
 which he has copied, word for word, from  
 Mr. *Bayle's* Critical-Dictionary, without ever  
 naming him ; nay, after having promised us  
 some new Hints touching the Life and Com-  
 positions of that celebrated Poet.

## ARTICLE XXI.

*Everardi Ottonis* Jurisconsulti & Ante-  
 cessoris *Ultraject. de Tutela Viarum Pub-*  
*licarum Liber singularis, &c.*

That is,

*Of the Care and Guardianship of the High-*  
*ways, in one Book, by Ever. Otto, Coun-*  
*sellor and Doctor of the Civil Law at*  
*Utrecht.*

**T**HIS learned Work is divided into three  
 Parts; the first treats of the Gods, who  
 pre-

presided, as Guardians, over the High-ways; the second, of the Magistrates, who were charged with the Care of the Roads; and the third, of the Laws relating to the Safety of Travellers. Our Author begins the first Part (containing fourteen Chapters) by explaining the various religious and superstitious Ceremonies, which were practised by the antient Travellers, before they set out, on the Road, and at their Journey's end. To this purpose he shews, from the antient Writers, (perhaps with too great a profusion of Quotations) that it was a constant Custom among the *Greeks* and *Romans*, to implore the Protection of the Gods at their setting out on a Journey: and on their return home to thank them, in a most solemn manner, for having preserved them from all Dangers. All the antient Writers make frequent mention of Prayers, Vows, Sacrifices, &c. used by Kings, Generals, and whole Armies, on like occasions. As to the superstitious part of Mankind, they used, before undertaking a Journey, to advise with Astronomers and Conjurers; and cause their Nativity to be calculated, in order to know, whether the Journey would prove happy, or unhappy; if in setting out they met with a Squirrel, if they stumbled, sneezed, &c. the Journey was put off.

*Omnia sunt aliquid, modo cum discedere vellet,*

*Ad limen digitos restitit ista nape.*

*Missa foras iterum limen transire memento*

*Cautius, atque altis sobria ferre pedem.*

Says *Ovid* Lib. I. Amor. Eleg. 12. vs. 3. And  
*Tibullus* (Lib. I. Eleg. 3. vs. 17.)

O quoties ingressus iter mihi tristia dixi  
Offensum in porta signa dedisse pedem.

Besides, they had several ominous Days, on which they believed a Journey undertaken would be infallibly attended with some great Misfortune. Such were among the *Romans* all Saturdays, and others, on which they had received any memorable Defeat. To these Days alludes *Ovid* in the following Verses (*Remed. Amor.* vs. 219.)

*Nec pluvias vites, nec te peregrina morentar  
Sabbata, nec damnis Allia nota suis.*

The Epithet *peregrinus* shews, that the *Romans* borrowed the Custom of not travelling on Saturdays of the *Jews*; which is also confirm'd by *Tertullian*\*, who tells us, that the *Romans*, *festi Diei Sabbatha, Judaico more, & diem Saturni otio & victui decernebant*. Among other superstitious Customs used by the Antients, our Author mentions that of sprinkling themselves with lustrifical Water in going out of their Houses, and entring the Temples. To this Water they ascribed the same Virtue, which the *Roman Catholics* (their Apes) ascribe to their Holy Water. We may justly reproach them both with the Words of *Ovid*;

*Ab nimium faciles, qui tristia crimina—  
Flumineæ tolli posse putatis aqua †.*

In the second Chapter our Author treats of the Statues, Altars, Temples, Columns, &c. which were erected on the High-ways, in the Streets, over the Gates of the Cities, on the Bridges,

\* *Tertull.* Lib. 1. ad Nat. C. 13. & in *Apolog.* C. 16.

† *Ovid. Fast.* Lib. 2. vs. 45.

Bridges, by the Sea-side, &c. in order to put the Travellers in mind of the Gods, under whose Protection they travelled. The vast number of the Statues made *Petronius* say, that the Country was so crouded with Gods, that it was easier to meet with a God, than a Man, *Utiq; nostra regio tam præsens plena est Numinibus, ut facilius possis Deum, quam hominem invenire.* It was the Custom of Travellers, in going out, or coming into any City, to kiss the Hands of the tutelar Gods. To this Custom allude the following Verses of *Lucretius*:

*Strataque jam vulgi pedibus detrita viarum  
Saxeæ conspicimus; tu portas propter abona  
Signa manus dexteras ostendunt attenuari  
Sæpe salutantum tactu, præterque meantum\*.*

Englished by Mr. Creech thus:

—The Streets, by often treading, wear;  
The Brazen Statues, that our Gates adorn,  
Show their Right-Hands diminish'd much, and  
worn;  
By Touch of those that visit or pass by.

*Alciatus* mistakes widely the Sense of this Passage, taking *Lucretius* to speak here, not of the Statues of the Gods, but of the rich and powerful Men of *Rome*; who, says he, in order to avoid the Trouble of giving Audience every Morning to their Clients, caused their Statues to be set up before the Gates of their Houses, and obliged the Clients to make their Compliments, and pay their Respects to them, instead of paying them to the Patrons themselves. Had there been any such Custom among the *Romans*, it would

\* *Lucr. Lib. 1. vs. 316.*

would infallibly have been mentioned by some Writer or other: but the general Silence of Authors, in this Particular, is a sufficient Confutation of what *Alciatus* is pleased to advance. Mr. *Creech* thinks, that the Ceremony of kissing the Statues of the Gods, cannot be proved from any of the antient Writers; but is greatly mistaken: for *Tully* mentions it in exprefs Terms, and takes notice of a Statue of *Hercules* in the City of *Agrigentum* (now *Girgenti*) in *Sisily*, whose Mouth and Chin were, in some measure, worn out with the Kisses of the Votaries: *cujus rictum, says he, ac mentum paulo attritius, quod in precibus & gratulationibus non solum id venerari, verum etiam OSCULARI solebant* \*.

The third and fourth Chapters treat of the Gods who presided over the Ways among the *Egyptians*, *Jews*, *Syrians*, *Chaldeans*, *Arabians* and *Persians*. Among the *Egyptians*, presided over the High-ways *Osiris* and *Isis*; among the *Syrians*, *Astarte*; the *Teraphim* among the *Chaldeans*; the Stars among the *Arabians*; and the Sun and Moon among the *Persians*. As to the *Jews*, they used to worship, when they fell into Idolatry, the Gods of the neighbouring Nations. The northern Nations worshipped the Sun and Moon, directing their Prayers to them, before they undertook a Journey. The Moon however was their chief Divinity: and this is the reason, why the antient *Germans* counted Time by Nights, and not by Days, as other Nations did; which way of reckoning is still kept up among us; for we say, *this Day se' night, this Day fortnight*, wherein we differ from all other Nations.

In

\* *Cicero* IV. in *Verr.* c. 43.

In the remaining Chapters of this first Part, our Author treats of the particular Gods, that were worshipped by the Greek and Roman Travellers; of their various Names and Titles; of the Manner and Ceremonies of their Worship, and the Favours each of them was believed to bestow upon his Votaries. He observes, that the Romans, as well as the Egyptians, paid worship, erected Temples, and consecrated Altars; not only to the Gods, at whose hands they expected Favours; but to those likewise, who had no other power but that of doing mischief. Hence we read of Temples and Altars raised in honour of the Goddesses Fever, of Contumely, Impudence, Ill-luck, &c. Among the Inscriptions of Gruter one begins thus; FEBRI DIVÆ, SANCTÆ, MAGNÆ, &c \*. Prudentius counts the Aeb among these antient Goddesses; and adds, that this loathsome Deity had her Chapels and Altars: his Words are,

*Par furor illorum, quos tradit fama dicatis  
Consecrasse Deos Febrem Scabiemque Sacellis.*

The ignorant Vulgar truly believed, that the Gods inhabited the Temples and Statues which were erected to them; but such as had the least Tincture of Learning, laughed at their Simplicity, and turned into ridicule the Gods they adored. Horace, in the eighth Satyr of the first Book vs. 1. introduces a wooden Priapus, telling how he came to be a God. I was formerly, says he, the Stump of a Fig-tree, and an useless Piece of Wood; but the Workman, after having been for some time in suspense, whether he should make a Stool or a God of me, determined at last that I should be a God: hence a

God

\* Gruter. Inscript. pag. 97.

God I am, a God who is the Terror of Birds and Thieves.

*Olim truncus eram ficulnus, inutile lignum:  
Cum faber, incertus scamnum faceretne Priapum,  
Maluit esse Deus; inde ego furum aviumque  
Maxima formido.*

And *Martial*, *Libr. 8. Epigram. 40.* addressing himself to a wooden *Priapus*, set up for a Safe-guard to a Wood, advises him to be watchful against Thieves, because he is of Wood himself; insinuating thereby, that the Master of the Wood would make no conscience to burn him, could he not supply his Fire otherwise.

*Non horti, neque palmitis beati,  
Sed rari nemoris, Priape custos,  
Ex quo natus es, & potes renasci  
Furaces, moneo, manus repellas,  
Et sylvam domini focis reserves.  
Si defecerit hoc, & ipse lignum es.*

If a Writer should now-a-days be so free with a wooden Saint, as these two Poets were with a wooden God, it would cost him his Life in a Country where the Inquisition reigns. Our Author observes here, that to the Gods of the Antients have succeeded the *Roman Catholic* Saints; to *Diana*, the *Virgin Mary*; to *Hercules*, *S. Christopher*; to *Mercury*, the God of Thieves, the penitent Thief; to *Castor* and *Pollux*, the tutelary Gods of Sailors, *S. Nicholas* and *S. Pelinus*, &c. *S. Nicholas* well deserved the Honour that was conferred upon him; for being appointed by the Pope to preach the Gospel to the *Muscovites*, he failed (if we believe

his Legend) from *Rome* to *Muscovy* on a Millstone. Cardinal *Baronius* \* owns, that most part of the *Roman Catholic* Ceremonies have been borrowed from the *Gentiles* ; but adds, that as the primitive Christians thought it no Crime to convert the Temples of the *Gentiles* into Christian Churches ; so they are not to be blamed for having maintained the same Ceremonies, since they have sanctified them by changing their Object. If the primitive Christians thought fit to keep some Rites of the *Gentiles*, in order to gain them over, with more ease, to the Christian Religion ; yet they never kneeled down before Images, nor offered Incense, or addressed their Prayers to Stocks and Stones, as the *Roman Catholics* do now-a-days. There are several Edicts of the first Christian Emperors forbidding the kneeling down, or burning of Incense before any Image or Statue whatsoever. And the Fathers, namely *Gregory* and *Athanasius*, often put the Christians in mind, that the Images of Saints are not to be worshipped, being allowed in the Churches only as Ornaments ; and their Actions painted on the Walls, that they may serve instead of Books to such as cannot read, and stir them up to follow their Examples. Were *Gregory*, *Athanasius*, and the other Fathers, who were for embellishing the Walls of Churches with the Images of Saints, to return from the dead, and see the scandalous Abuses, and idolatrous Worship, which, by degrees, have been introduced, and are entirely owing to such useless Ornaments ; they would, no doubt, be of a different mind, and the first to pull down, and consume in the Flames, all Images of Saints.

Our

\* *Baronius* ad A. 44. cap. 72.



Our Author begins the second Part, by shewing, that in antient Times the Kings, Princes, and well-regulated Common-wealths, had nothing, after Religion, so much at heart, as to render the High-ways both safe and agreeable to Travellers. *Semiramis* is said to have been the first that took particular care of the High-ways; and the *Carthaginians* the first that paved them. *Diodorus Siculus* \* mentions a Bridge six hundred and twenty five Feet long, and thirty broad, built by *Semiramis* over the *Euphrates*, for the Conveniency of Travellers; and adds †, that the famous Obelisk, which was counted among the seven Wonders of the World, was erected by her as an Ornament to a Road she had made. *Xerxes*, if we give credit to the Greek Historians, levelled Mountains, filled up Valleys, and laid Bridges over Arms of the Sea, to shorten, and render more convenient the publick Roads. The *Lacedemonians* deemed it so honourable a thing, to be charged with the Care of the High-roads, that they allowed nobody, excepting their Kings, to meddle with them ‡. At *Athens*, none but Men of the first Rank were employ'd to look after the Roads, provide the City with Water, and cause the Streets to be kept clean. King *Solomon* took particular Care, as *Josephus* acquaints us §, of the High-ways; for he caused all the Roads leading to *Hierusalem*, to be paved with a beautiful black Stone, and Chariots to be kept always ready, in the Cities that stood on the Road, for the greater Conveniency of Travellers, &c.

In the second and third Chapters our Author treats of the Magistrates who were charged with

D d 2

the

\* *Diodor. Sicul. Lib. 11. Bibl. c. 8.* † *Id. ibid. c. xi.*  
 ‡ *Herodotus Lib. vi. c. 57.* § *Joseph. Lib. viii. c. 7. n. 4*

the Care of the High-ways, and Streets among the *Romans*. It was the Office of the Censors to keep the High-ways in good repair; and of the *Ædiles Curules* to look after the Streets. The Author shews here, how punctual and exact these two Magistrates were in the Discharge of their Duty. In the fourth Chapter he sets forth the Magnificence of the *Romans*, which in no other thing appeared greater, than in the vast Expences they were at to render the High-ways both convenient and agreeable. All the publick Roads were drawn in a strait Line, and most beautifully paved with a square Stone. In *Italy* they were but thirty feet broad, having been made before Chariots were much in use; but in the Provinces, for the most part, three times broader. They were paved with such Art, and the Stones so closely joined together, that to this day, that is, after two thousand Years, in some Places, there is scarce room between them for the Edge of a Knife. Under the Pavement the Earth was dug up, as the Antiquaries have observed, and its room filled up with Gravel, to an extraordinary depth. This is what \* *Statius* insinuates in the following Verses on the *Demitian Way*:

*Hic primus labor inchoare sulco  
Et rescindere limites, Et alto  
Egestu penitus cavare terras,  
Mox haustas aliter replere fossas,  
Et summo gremium parare dorso,  
Ne nutent sola, ne maligna sedes  
Et pressis dubium cubile faxis.*

The Distances from one Place to another were carefully measured, and each Mile marked on a Column.

\* *Statius* Lib. iv. *Sylv.* 3. *vs.* 42.

Column set up for that purpose near the Road. These Columns were round or square, and about eight Feet high. These Columns were erected, says *Quintilian* † elegantly, because *exhausti laboris nosse mensuram voluptati est, Et hortatur ad reliqua fortius exsequenda scire, quantum supersit: nihil enim longum videri necesse est, in qua quid ultimum sit, certum est.* Besides the Columns, there were on all the High-ways certain stone Steps, at small distances, for the Conveniency of mounting on horse-back. For the use of Stirrups was not introduced before the fourth Century of the Christian Æra. *S. Hierome* is the first that mentions them, saying, that certain Letters were delivered to him while he was on the point of departing, having already his Foot in the Stirrup to get up on horse-back; *accepi litteras, cum jumentum conscensurus jam pedem habui in Bistapia.* The following Epitaph, found at Rome, wherein mention is made of Stirrups, is by the Learned thought to be of the fourth Century: *Dum virgunculæ Durmioniæ placere cuperem, casu defiliens equo, pes hæsit Stapiæ, tractus interii. In rem tuam mature prospera. Vale.* From the barbarous Word *Stapia* is, no doubt, derived the Italian word *Staffa*, signifying a Stirrup. The three remaining Chapters of the second Part treat of the *Quatuorviri*, *Duumviri*, and other Magistrates, who had the Inspection of the High-ways in Italy, as well as in the foreign Acquisitions.

The Author begins the third Part, relating to the Laws touching the Safety of the High-ways, by explaining an Edict of the *Ædiles Curules*, related by *Ulpianus*, and *Paulus*, which forbids any one to keep near the High-way, wild

D d 3

Boars,

† *Quintil. Lib. iv. Inst. Orat. c. 5.*

Boars, Wolves, Bears, Lions, Panthers, or any other Animal whatsoever, which may hurt or frighten Travellers. By virtue of this Law, if any Person happened to be killed on the High-way by a wild Beast, the Owner of it was to pay twenty thousand *Sesterces*. This Law was very necessary at *Rome*, where the Men of Distinction maintained such vast Numbers of wild Beasts for the publick Sports. *Scaurus*, in his *Ædilis*hip, brought into the Theatre an hundred and fifty Leopards; *Pompey* five hundred and twenty\*; *Domitius Abenobarbus* an hundred Bears of *Numidia*†; *Nasica* and *Lentulus* forty Bears, and as many Elephants‡. In the Reign of the Emperor *Trajan*, sometimes a Thousand, and sometimes ten Thousand wild Beasts, if we believe *Dio Cassius*, were killed in the *Circus* on one Day. *Petronius* elegantly describes what pains the *Romans* took to catch, and bring so many wild Beasts to *Rome*.

*Quæritur in sylvis Maurifera, & ultimus Ammon  
Afrorum excutitur, ne desit bellua dente  
Ad mortes pretiosa fames, premit advena classes  
Tigris, & aurata gradiens veſtatur in aula,  
Ut bibat humanum, populo ſpectante, cruorem ||.*

In the third Chapter the Author ſhews, that the abovementioned Edict did not extend to the Dogs, which the *Romans* uſed to keep at their Gates, tied with a long Chain, and his Picture on the Wall with this Inſcription, CAVE CAVE CANEM, *Beware of the Dog*. To this Cuſtom, probably alluded the Words of *S. Paul* to the *Philippians* (Cap. iii. p. 2.) ΒΛΕΠΕΤΕ ΤΗΣ ΚΥΝΗΣ, *Beware*

\* *Plin. Hiſtor. Natural. Lib. viii. c. 17.* † *Idem ib. cap. 36.* ‡ *Livius Lib. xlv. c. 18. || Petron. cap. 119.*

*Beware of Dogs.* The fourth Chapter treats of the Laws that have been enacted by divers Nations against the Owners of such Animals, as kill, wound, or occasion any Mischief in the Grounds of their Neighbours. The Laws of *Solon* and *Plato* command not only the Owner to be severely punished; but moreover, the Animal itself, that sheds human Blood, to be put to death; which is agreeable to what we read in *Genesis* (c. 9. v. 5.) *And surely your Blood of your Lives will I require: at the hand of every Beast, will I require it.* In the remaining Part of this learned Work, the Author proposes and explains several antient Laws against Thieves, Robbers (so called because they strip the Travellers of their Robes, or Garments) Pirates, &c. He observes how inquisitive, and troublesome to Travellers, were the Gatherers of Taxes, and Officers of the Custom-house, even in the Time of the *Romans*; and to this purpose tells us, that *Theocritus* being asked, which of all the wild Beasts were the most fierce and cruel, answered; On the Mountains the Bears and Lions; in the Cities the Officers of the Custom-house. Πάντες τελώναι, πάντες εἰσι ἀρπάζες, say the *Greeks*; and hence by *Plutarch* (in *Lucullo*) they are compared to the Harpies. *Nonius* describes them thus: *Portitores sunt Telonarii*, says he, *qui portum obsidentes omnia sciscitantur, ut ex eo vestigal accipiant.* A very severe Law was enacted (which our Author here explains,) to curb the Impudence and Temerity (as *Ulpianus* styles it) of these rapacious Animals. Besides the great variety of Erudition this learned Work contains, it will prove very useful, for the right understanding of several obscure Passages in the antient Wri-

ters, which the Author takes care to explain and illustrate, shewing himself throughout the whole Work no less versed in the Classics, than in the Laws of the Antients.

## ARTICLE XXII.

*The present State of LEARNING.*

## R O M E.

**T**HEY have publish'd here a Dissertation on a Sardonyx, one inch and a half long, and half an inch broad, with the Effigies of the Virgin *Mary* on one side, and a Cross on the other side. Round the Cross are these Words ΚΕΒ ΑΕΟΤΙ ΔΕΣΠΟΤ. that is, according to the Author of the Dissertation, Κύριε βοήθεος Λεόντι Δεσπότη: *Domine adjuva Leonem Dominum.* He believes, that it was made for the Emperor *Leo*, Son to *Basilius Macedonicus* and *Eusebia*, who was declared Emperor by his Father in the Year 870. *Veteris Gemmæ ad Christianum usum exscalptæ, brevis Explanatio; ad Academicos Etruscos Cortonenses.* In 4to. pagg. 11.

## M I L A N.

*M. Argelati* has published the following Account of the XXI Volume of *Rerum Italicarum Scriptores*, which is just come out.

PHILIPPUS ARGELATUS BONO-  
NIENSIS

LECTORI HUMANISSIMO  
S. P. D.

**E**Mittimus in publicam lucem Tomum XIX.  
(seu XXI.) *Rerum Ital.* qui supra ceteros jam  
ante

ante vulgatos copiam MSS. commentariorum continet, eorumque lectione te plurimum delectationis, & utilitatis accepturum esse, Lector humanissime, non dubitamus; Tempora namque illa prosequimur, in quibus Italogum nostrorum ferocitate paulisper mitescere, & priori Principum sævitia in magnanimitatem conversa, castigari universorum mores, & à ferina rabie, qua se mutuo majores nostri dilacerarunt, ad fortitudinis laudem contendere feliciter incoeperunt: & adeò profecisse constat, ut jure merito quis asserere possit, renovatam eo sæculo veterum Romanorum virtutem, & militaris artis fortitudinem iterum in Italia nostra floruisse post longum inerme otium, atque humile servitium. Id equidem Clarissimorum Ducum industriæ tribuendum, qui ceterarum artium opem in eam rem sano consilio contulerunt, ex Philosophia potissimum, & Geometria tanta felicitate, ut brevè regulas eas cognoverint, quæ suam Artem & firmare plurimum & illustrare potuerint. Inde sanè initium habuisse nemo negaverit Militiæ Novæ decus, & novorum bellicorum instrumentorum usum, & firmandarum vel expugnandarum Arcium præcepta primum in ceteras Nationes cum nostrorum armis migrasse, quæ ubique gentium in hanc usque nostram ætatem exculsa, & longius fortasse promota non negamus. At quæ sunt humanarum rerum vices, ipsi nos, qui Scholam ceteris gentibus aperuimus, nostris discordiis & vitiis animi virtutem extinguentibus, iterum inter muliebres mollietates marcemus & vilescimus. Verùm ad priora tempora redeamus, ad *Picininos* illos nempe, *Sfortias*, & *Braccios*, aliosque centum ejusdem notæ Viros immortalis gloria dignos, quorum res gestas in historiis nostris clariùs ex  
eorum

eorum temporum monumentis, Lector humanissime cognosces. In iis percurrendis laudabis profectò industriam nostram, & servatas tandem post diuturnum periculum historias magnificies. Damus interim pro more nominum album, & ad calcem laborum nostrorum, quanta possumus celeritate, festinamus. Vale.

Dabam Mediolani pridie Kalend. Martias MDCCXXXII.

## ELENCHUS TOMI XXI.

Sed in Ordine XIX.

*HISTORIA Fratris Andreae Billii, patriæ Mediolanensis, Ordinis Eremitarum S. Augustini, in novem Libros digesta, ab anno MCCCCII. usque ad annum MCCCCXXI. Nunc primum prodit è MS. Codice pergameno Bibliothecæ Ambrosianæ; cum duobus aliis MS. Codd. Novariensi uno, & altero ornatissimi Viri Comitis Caroli Pertusati collata.*

*MATTHÆI PALMERII Florentini de Captivitate Pisarum; sive de Bello contra Pisanos gesta à Florentinis anno MCCCXVI. Commentarius. Nunc primum prodit ex MS. Codice Florentino.*

*VITA CAROLI ZENI Patritii Veneti clarissimi, ad Pium II. Pont. Max. Auctore Jacobo Zeno ejus nepote, Feltrensi & Bellunensi Episcopo, ab anno circiter MCCCXXIV. usque ad MCCCXVIII. Nunc primum in lucem prodit ex MS. Codice Seminarii Patavini.*

*ANNALES SENENSES ab anno MCCCLXXXV. usque ad annum MCCCXXII. per Anonymum Scriptorem deducti; & nunc primum publica luce donati è MS. Libris Senensibus.*

*BRACHII PERUSINI VITA & Gesta, ab anno MCCCLXVIII. usque ad annum MCCCXXIV. Auctore Johanne Antonio Campano Episcopo Interamneni,*



## Art. 22. HISTORIA LITTERARIA.

407

*amnensis,*] seu *Aprutino*; antea edita, nunc in omnium commodum recusa.

LEODRISII CRIBELLI *de Vita, rebusque gestis Sfortiæ bellicosissimi Ducis, ac initiis Francisci Sfortiæ Vicecomitis ejus Filii Mediolanensium Ducis illustrissimi Commentarius.* Nunc primum prodit è MS. Codice Bibliothecæ Christianissimæ Regis.

CHRONICON TARVISINUM ab anno MCCCLXVIII. usque ad annum MCCCXVIII. Auctore Andrea de Redusiis de Quero. Nunc primum in lucem erumpit ex MS. Codice Collatino.

CHRONICON FOROLIVIENSE ab anno MCCCXCVII. usque ad annum MCCCXXXIII. Auctore Fratre Hieronymo Foroliviensi Ord. Præd. Nunc primum in lucem educum ex MS. Codice Comitum Brandolini de Brandolinis.

LEONARDI ARETINI rerum suo tempore gestarum Commentarius, ab anno MCCCLXXVIII. usque ad annum MCCCXL. antea editus; nunc autem emendatius ad fidem MS. Codicis Bergomatis.

HISTORIA FLORENTINA Italicè conscripta, Auctore Anonymo, ab anno Christi MCCCVI. usque ad annum MCCCXXXVIII. Nunc primum luce donata è MS. Codice Bibliothecæ Estensis.

CHRONICON PISTORIENSE à condita Urbe usque ad annum MCCCXLVI. Auctore Jannotio Manetto Florentino. Nunc primum prodit ex MS. Codice Florentino.

M. Saxi has put out a Pamphlet with this Title: *Josephi Antonii Saxii SS. Ambrosii & Caroli Oblati, Collegio & Bibliothecæ Ambrosianæ Præfati, Epistola ad Amicum pro vindicanda formula in Ambrosiano Canone ad Missæ Sacrum præscripta, Corpus tuum frangitur Christe. In 8vo. pagg. 22.*

V E.

## V E N I C E.

Signor *Ludovico Ugbi* intends to publish by Subscription fifty Copper-plates, containing the Pictures and other Ornaments of the Ducal Palace of this City, with the proper Explanations. He promises to deliver every Year ten Plates, with the Explanations, to the Subscribers, at the Rate of two Livres and a half of our Money, to be paid before hand.

## P A D O U A.

M. *Facciolati* designs to give us a *Latin Dictionary* better than any one hitherto publish'd, for the Use of Schools. Having observed that *Danet's Dictionary* is accounted one of the best, he has examined the first Letter of it, and shew'd the many errors and mistakes that are to be found in it. *Jacobi Facciolati Animadversiones Criticæ in primam Litteram Latini Lexici, cui titulus: Magnum Dictionarium Latino-Gallicum, quod ad plenioram pleniorumque Scriptorum Latinorum intelligentiam collegit, digestit, ac vernaculo sermone reddidit Petrus Danetius, ad usum Sereniss. Delphini & Serenissim. Principum. In 8vo. pagg. 92.* We shall give here some Instances of M. *Facciolati's* Criticisms.

## I.

DANETIUS *in abduco. Non abducatur ut rear. Cic. On ne me fera jamais croire.*

FACCIOLATUS, *Locus Ciceronis est in Lib. 1. de Divin. c. 18. ubi proculdubio legendum adducatur. Nam adduci ut, passim reperitur & apud Ciceronem & apud alios: at abduci ut, durum est, minimeque usitatum.*

## II.

DANET. *Abedo, is, abedi, abesum. Cic. man- ger.*

FAC-

FACCIOL. *Nusquam reperitur verbum hoc apud Ciceronem, aut apud alios idoneos Latinitatis Auctores. Quidam Tacito tribuunt Annal. xv. c. 5. exorta vis locustarum abederat. Sed Codices fere omnes, etiam minus boni, habent ambederat. Ambedo autem Latinum est præter controversiam.*

III.

DANET. *Abjuratio, abjuratio. Plaut. (en Droit) déniement d'une chose mise en dépôt; serment qu'on fait de ne l'avoir pas.*

FACCIOL. *Plautus non habet vocem hanc: imò ne alii quidem deterioris Latinitatis Auctores ante Isidorum Lib. V. Orig. c. 26.*

IV.

DANET. *Abominari, pris en signification passive. Scævitiaque abominaretur ab omnibus. Val. Flac.*

FACCIOL. *Nibil tale habet Valerius Flaccus. Habet Varrius apud Priscianum, Lib. VIII. cap. de Verbis commun.*

M. Facciolati gives 260 Instances of such mistakes in the Letter *A.* of Danet's Dictionary: but most of them are not peculiar to *Danet*, they are also to be found in other Dictionaries.

G E N E V A.

Messieurs de Tournes are printing in two Volumes in Folio an Abridgment of all the Works of the famous Jesuit Suarez, which make up 18 Volumes in Folio. R. P. *Francisci Suarez à Societate Jesu Theologiæ Summa seu Compendium.* F. Noel, who is the Author of that Abridgment, has added to it an Appendix containing two Tracts, one *de Justitia & Jure*, and the other *de Matrimonio*, extracted out of *Lessius* and *Sanchez*, in order to complete his Work, Suarez having not mention'd these two Subjects.

The

HISTORIA LITTERARIA. N<sup>o</sup>.XVI.

The same Booksellers have printed a New Edition of *Otero's Works, de Officialibus Republicæ, & de Pascuis & de Jure pascendi.*

*Bouquet* and Company have finished the New Edition of *Lewis Molina's Book de Justitia & Jure, 5 vol. fol.*

The same are printing *Expositio Juris Canonici per regulas naturali ordine digestas, usuque temperatas, ex Corpore Juris ac aliunde desumptas: in duos Tomos divisa, quorum prior continet quidquid spectat Jus illud in se & in genere inspectum; posterior, quidquid pertinet ad idem Jus in Specie consideratum. A Joanne-Petro Gibert, Doctore, Theologo & Canonista. In fol.*

## Z U G.

*M. Passionei*, the Pope's Nuncio, has lately publish'd here, *Acta Apostolica Legationis Helveticæ, ab anno 1723 ad annum 1729. In 4to.*

## N U R E M B E R G.

The Society of Physicians has put out the first Volume of their Journal, containing several new Observations or Discoveries in Physick and Natural Philosophy. *Commercium Litterarium ad Rei Medicæ & Scientiæ Naturalis incrementum institutum, quo quicquid novissime observatum, agitatum, scriptum, vel peractum est, succincte dilucideque exponitur. Anni 1731 semestre prius. Accedunt binæ Consultationes, & Indices Necessarii. In 4to.*

*M. Hocker* Minister and Professor at *Heilbrunn* has lately published a Catalogue of the Books and Manuscripts of the College's Library.

## W U R T Z.

## WURTZBURG.

The late M. Eccard's Book concerning the History of *Franconia* is come out: *J. G. ab Eckart Commentarii de rebus Franciæ Orientalis & Episcopatus Wirceburgensis, in quibus Regum & Imperatorum Franciæ veteris Germaniæque, Episcoporum Wirceburgensium, & Ducum Franciæ Orientalis gesta ex Scriptoribus cœvis, Bullis & Diplomatis genuinis, Sigillis, Nummis, Gemmis, veteribus Picturis, Monumentisque aliis exponuntur, & figuris æri incisis illustrantur.* In fol. 2 vol.

## FRANCFORT.

M. Estor has published *Delineatio Juris publici Ecclesiastici Protestantium, exhibens Jura & Beneficia Augustanæ Confessionis eique addictorum.* In 4to.

Dr. Meuschen, Superintendant General and first Professor of Divinity at Coburg, has just put out *Ceremonialia Electionis & Coronationis Pontificis Romani, & Ceremoniale Episcoporum, juxta prima, genuina ac rarissima exemplaria Romana, Veneta, ac Taurinensia, cum figuris necessariis: una cum curioso ἀνέκδοτῳ, de creatione Papæ Pii II. & Leonbardi Aretini perraro, exque Manuscripto Codice emendato, Opusculo de temporibus suis; nec non Augustini Oldoini Catalogo Auctorum qui de Romanis Pontificibus scripserunt.* In 4to. Dr. Meuschen designs to publish some other curious and scarce Pieces, among others the Chronicle of one Herman, a Monk who lived in the XI. Century, intitled *Flores Temporum*, with a Continuation by Michael Eysenbart.

## HELMSTADT.

Abbot Mosheim has published a Dissertation concerning the Punishment of Hereticks, wherein he confutes the Archbishop of Rezan and Muron. In 4to. Baron

Baron Schleinitz lately put out *Commentatio de Negotio Pacificationis inter Gentes, qua jura & officia Pararii pacis ex Actis publicis Gentium & Legatorum Commentariis penitus dispiciuntur.* In 4to.

## H A L L E.

They have reprinted here the following Books.

J. Fr. Buddei *Compendium Historiæ Philosophicæ, Observationibus illustratum cum Præfatione Jo. Georgii Walcbii.* In 8vo.

Jo. F. Buddei *Observationes in Elementa Philosophiæ Instrumentalis, editæ curâ & Studio Jo. Georgii Walcbii.* In 8vo.

*Mysterium Christi ac Christianismi in Fasciis typicis Antiquitatum Biblicarum V. T. quo Ritus Hebræorum Ecclesiastici circa loca, personas, tempora, & actiones, ita explicantur, ut præter usum hermeneuticum inde redundantem, Nucleus Evangelicus, seu Veritas, quæ in Christo est, ac in Christianismi praxi vigere debet, evoluta commendetur. Auctore Joachimo Langio. Edit. secund.* In 4to.

Some Account has been given of the Life of Dr. Nicholas Jerom Gundling, Professor of Civil Law, Eloquence, and Antiquities in this University. He was born in a little Town belonging to the Republick of Nuremberg, and he died here on the 16th of December 1729, in the 59th Year of his Age. His vast Learning appears by the Books he has published, the most considerable of which are,

*Historia Philosophiæ Moralis.* In 8vo.

*Otia*, 3 vol. in 8vo. 'Tis a Collection of Discourses upon divers Subjects relating to Natural Philosophy, Morals, Politicks, and History.

De

*De Jure oppignorati Territorii.* 1706. In 4to.

*Status naturalis Hobbesii in corpore Juris Civilis defensio & defendendus.* 1706. In 4to.

*De Statu Reipublicæ Germanicæ sub Conrado I.* 1706. In 4to.

Dr. de Ludewig has attack'd that Piece in a Book intitled, *Germania Princeps post Carolingicæ sub Conrado I.*

*Observationes Selectæ.* In 8vo. That Book is commonly cited under the Name of *Observationes Hallenses*, because it contains several Dissertations of some Learned of Halle, and Dr. Gundling had the chief hand in it.

*Commentatio de Henrico Aucupe.* In 4to.

*De efficientia metus.* In 4to.

*Via ad Veritatem.* 1713.

*De Fœdibz Vexilli.* 1715.

*Dissertatio, an major à fœminis quam à viris requiratur Castitas?* 1715.

*An Nobilitat Venter?* 1715.

*De Transactionum stabilitate & instabilitate.* 1719.

*De Causa & Origine unionis seu fœderis Electoratus.* 1720.

*De Principe hærede ex Testamento Civium.* 1721.

*De Transmissione Actorum in Legibus Imperii permissa ejusque repetitione.* 1722.

*Singularia de beneficio excussionis capita.* 1728.

*Schœdiasma Critico-Juridicum, quo C. Trebatius J. C. ab injuriis tam veterum quam recentiorum Auctorum liberatur.* In 4to.

*De Erroribus Pragmaticorum.*

*Commentatio ad Legem Majestatis.*

*De Universitate delinquente, ejusque pœnis.*

Nº XVI. 1732.

E e

De

VOL. III.

HISTORIA LITTERARIA. N<sup>o</sup>. XVI.

*De Renunciatione Hereditatum Filiorum illustrium.*

*De Litis contestatione commoda plerumque, incommoda nunquam.*

## HAMBURG.

Mr. Hubner, Rector of our School, and Author of several Genealogical, Historical, and Geographical Books, died on the 21st of May. M. Staphorst, Minister of St. John's Church died on the 7th of July. He has left Materials to complete his History of the City of Hamburg.

## UTRECHT.

*Broedeleij* is printing by Subscription *Tbesaurus Juris Romani, Continens rariora meliorum Interpretum Opuscula, in quibus Jus Romanum emendatur, explicatur, illustratur. Itemque Classificis aliisque Auctoribus baud raro lumen accenditur. Cum Praefatione Everardi Ottonis J. C. & Antecessoris. Tom. IV. Editio nova. In folio.* The Price to the Subscribers is 25 Florins for the small, and 52 for the large Paper.

*Anecdotes ou Memoires Secrets sur la Constitution Unigenitus. Seconde Edit.* The Editor pretends that these Memoirs which go no farther than 1715, were written by order of the late Archbishop of Paris; and promises a second Part to the Year 1718, when that Prelate publish'd his Appeal against the Constitution.

LON.



LONDON.

PROPOSALS for Printing by Subscription Monsieur *WINSLOW*'s ANATOMY in English; with Additions; by GEORGE DOUGLAS, M. D.

WHEN I first undertook the Translation of Monsieur *Winslow*'s Anatomical Exposition of the Structure of the Humane Body, I little thought of desiring, and much less of publicly proposing a Subscription. The vast Reputation in Anatomy, which that Author has justly acquired, the Compleatness and Accuracy of his Observations, the natural and intelligible Order in which they are delivered, the many valuable Discoveries contained in them; and, in a word, the Excellency of this Work in every respect, above all the Systems of Anatomy that have hitherto appeared in any Language, left me no room to doubt but that a beautiful and correct Edition of it in *English*, would be well received by all Philosophical and Physical Readers of these Nations, who either are not thoroughly acquainted with the *French* Tongue, or cannot be readily supply'd with the Original, after the small Number of Copies imported by our Booksellers, has been sold off. After I had made a considerable Progress in the Translation, several of my Friends were so good as to put me in mind, that tho' I had taken all the usual Steps to secure to myself the Property of it, by repeated publick Advertisements, &c. and tho' there was no Probability that any other good Translation, whether made in *Paris* or here in *London*, could appear before mine; yet the great Character which the Original deservedly

bears, may have tempted some other Person to set about one, in hopes either of getting the start of me in the Publication, or at least that there would be a sufficient Demand for both. As such Tricks, however mean and unworthy of a Man of common Honesty, and much more of a Man of Learning, have been often play'd in this City, there being no Law of the Land that I can hear of, to prevent or punish them, I was of opinion, that in order to secure to myself the whole Fruit of an Undertaking which has already cost me a considerable Sum of Money and a great deal of Time and Labour, and must still cost me much more; the only farther Expedient I could have recourse to, was to take in a Subscription. This is what I now take the Liberty to propose on the following Conditions.

I. The Book will be in two Volumes Quarto, containing about one hundred and thirty Sheets of a superfine *Genoa* Paper, printed in a large beautiful Character.

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Subscriptions are taken in, and Receipts delivered by Mr. *Symon*, in *Cornhill*; Mr. *Rivington*, in *St. Paul's Church-Yard*; Messrs *Osborn* and *Longman*, in *Pater-Noster-Row*; Mr. *Woodward*, in *Fleet-street*; Mr. *Beindley*, in *New Bond-street*; Mr. *Stagg*, in *Westminster-Hall*;

*Hall*, Mr. *Prevost*, in the *Strand*, and at the *Editor's House* in *Bow-Lane*.

P O S T S C R I P T

**B**EFORE those Proposals were publish'd, I had received several imperfect Informations, some of them from *Paris*, that other Persons design'd or had actually begun to translate this Book, and on the 17th of *May* a Letter was brought to me by the Penny-post, on the same Subject, dated four Days before, and signed *R. Buileu*. As the Gentleman who wrote it, whoever he be, did not think fit to let me know to what Place I could send him an Answer, I took the Liberty to desire that Favour of him in the *Daily Post-Day* of *May* 19. but have never heard from him since. In the present State of the Republick of Letters for *April* last, printed for Mr. *Innys*, I find the Conditions of my Subscription inserted in the second Literary Article from *London* with a *N. B.* annex'd, which appears evidently to come from the Writer of the Letter already mention'd, and therefore the same short Answer will serve for both,

I am so far from pretending to a sole Liberty or Privilege of translating this Work, that it was solely because I could not have any such Privilege in this Country, that I found myself under a Necessity of taking in a Subscription; And this Expedient has already succeeded so well that I am now under no manner of Apprehension that I shall lose any Part of the Fruit of my Undertaking, tho' a considerable Progress were made in twenty different Translations by Persons who believe they understand both French and English as well as I do, and even the Subject too, which this Advertiser has left out, in the modest Picture he

has

has drawn of his own Abilities. My only Care hence forward shall be, fully to answer the Expectations of those who have encouraged me, by an accurate Translation, valuable Additions, and a beautiful and correct Impression.

Had this Gentleman been so good as to let me know where to direct an Answer to the Letter he sent me, I designed to have set him right about one thing, in which I am afraid some very *bonest* Bookfeller has misled him, I mean how far the Property of any Undertaking of this kind, is understood among Men of Honour, to be secured to the Person who first advertises it in the *News-Papers*; but it is unnecessary to trouble the Publick with any thing more upon this head than what I have said in my Proposals.

*Bow-Lane, near Cheap-side,*  
*June 3. 1732.*

G. DOUGLAS.

# HISTORIA LITTERARIA:

OR, AN  
EXACT AND EARLY ACCOUNT  
OF THE MOST

## VALUABLE BOOKS

Published in the several Parts of  
EUROPE.

*Floriferis ut apes in saltibus omnia libant,  
Omnia nos itidem.* ————— *Pucret.*

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LONDON:

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street, in the Strand.

M.DCC.XXXII.

(Price One Shilling.)

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	From Marpurg.	ibid.
	From Helmstadt.	520
	From Hamburg.	ibid.
	From Strashbourg.	ibid.
	From Paris.	ibid.

# HISTORIA LITTERARIA.

## ARTICLE XXIII.

*Histoire du Theatre Italien, depuis la Decadence de la Comedie Latine; avec une Catalogue des Tragedies & Comedies Italiennes, imprimée depuis l'an 1500, jusqu'à l'an 1660: & une Dissertation sur la Tragedie moderne. Avec des Figures qui representent leurs differens Habillemens. Par Louis Riccoboni.*

That is,

*A History of the Italian Stage, since the Decay of the Latin Comedy; with a Catalogue of the Italian Tragedies and Comedies that have been printed from the Year 1500, to the Year 1660: and a Dissertation on Modern Tragedy. With Figures representing the different Dresses. By Lewis Riccoboni, 2 vol. 8vo. Vol. I. containing p. 379. Vol. II. p. 368.*

Z.

**T**HE History of the *Italian Stage* being a Subject so curious, and so little known, and which our Author has made not only agreeable but useful, by inter-  
N<sup>o</sup>. XVII. 1732. Ff *ispersing*  
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spelling Remarks and Observations proper for forming the Taste, and making an exact Judgment of Dramatick Performances; we presume some account of it will not be unacceptable to our Readers.

The Sieur *Riccoboni* tells us, that from his Youth he has applied himself to the Stage; and at the Age of two And twenty was Head of a Company of Comedians, and followed his Profession for twenty Years in *Italy*, with Success and Reputation: but finding that he could not accomplish what he chiefly aim'd at, viz. the Reformation of the *Italian* Stage, he embraced an Offer of forming and carrying into *France* a Company of Comedians, which a Prince of his own Country had been commissioned to send to the *French* King. Accordingly he came into *France*, where, in his Conversation with the great Men, and by reading some of their most approved Authors, particularly Monsieur D' *Aubignac's* *Pratique du Theatre*, he found the *French* so entirely unacquainted with the *Italian* Dramatick Writers; as to imagine there had never been any good Authors, of that kind, among them; upon which he thought of publishing this History, wherein he shews, that good modern Tragedies and Comedies were both written and acted in *Italy* sooner than any other Country in *Europe*.

In his first Chapter he observes, that the Theatrical Entertainments of the *Romans* were of three kinds, Tragedies, regular Comedies, and Farces, or mimic Shows; and that the Theatre making a part of the Religion of the Pagans, the Fathers of the Christian Church used their utmost Efforts, by repeated Exhortations and Remonstrances, to abolish it: so  
that



that as Christianity prevailed, the Stage continually decay'd, 'till by the Invasion of the Barbarians, the Roman Empire, and with it the polite Arts were buried. From thence, till Charlemagne, we have no Monuments of the State of the Theatre in Italy; but probably (as our Author conjectures) those Diversions which least requir'd the assistance of polite Literature, lasted longest in those barbarous Ages that succeeded the Empire, such as the Mimick-Shows, Rope-dancing, &c. and by that means the Humours and Habits of those ancient Mimicks might be transmitted to later Times: and from a Passage of *Apuleius* \*, and other Circumstances, he concludes, that the Dress of the ancient Mimicks was the same with that of *Harlequin*, that the *fuligine faciem obdusti* of the ancient Mimicks is *Harlequin's* Mask; that both had their Heads raz'd †, and the same kind of Sock ‡, or covering for their Feet.

Having thus compar'd their Dresses, he proceeds, in the next Chapter, to examine how far their Characters agree. He observes, that *Harlequin* and *Scapin*, by the best Italian Authors, are call'd *Zunni*, which may be read *Sanni*, it being usual in the Italian Orthography to put a Z for an S; and then he thinks it will be plainly the Latin *Sannio*, a Buffoon or Droll, whose Cha-

\* Quid enim si eboragium thimelleum possiderem? num ex eo argumentarer etiam uti me consueſſe Tragedi Symmate, Histrionis crocota, *Mimi centunculo*? Apul. in Apol.  
† Sanniones mimum agebant vas capibus. Voss. Instit. Poet.

‡ Phœnipes græcè dicitur Mimus, ideo autem latine phænipes quod Actores planis pedibus, id est nudi, proscenium intrant. Diomed. L. 3.

Character, as *Cicero* \* describes it, is exactly the modern *Harlequin*. The *Sieur Riccoboni* bestows a great deal of Criticism and Erudition to confute *Monfieur Carlodati* and *Monfieur Menage*, who are of opinion that *Zanni* is not derived from the *Latin Sannio*, but is a *Lombard* Corruption of the Word *Gioanni* or *Gianni*, which Name they observe (to support their Conjecture) is applied still to express Ridicule and Contempt. But however that be, it is of no great importance to our Author's main Design in this place, viz. to prove the Similitude of *Harlequin's* Character to that of the ancient *Sannio*, nor can it in the least hinder him to conclude as he does.

“ It therefore plainly appears, by what we  
 “ have said in this and the preceding Chapter,  
 “ that one Species of the *Latin Comedy* has  
 “ been continued, and still subsists in *Italy*, un-  
 “ der the Name of the *Italian Comedy*; whereas  
 “ other Nations have been a long time without  
 “ any kind of Comedy at all; and those which  
 “ they act at present, are but Imitations of the  
 “ regular Comedy of the *Latins*, which we have  
 “ mentioned before; but these Comedies cannot  
 “ pretend, like the *Italian Comedy*, to be im-  
 “ mediately deriv'd from the *Latin Comedy*.”

Our Author observed before, that two Causes concurr'd to destroy the ancient Stage: The Preaching of the Christians, and the Decay of Literature, by the Invasion of the *Barbarians*. But as the last of these Causes could only affect such Entertainments of the Stage, as stood in need of polite Literature to support them; so the *Mimicks*, *Sanniones* or *Planipedes* might, and probably

\* Quid enim potest tam ridiculum quam *Sannio* esse? qui ore, vultu, imitandis motibus, voce, corpore denique rideatur toto.

probably did continue to amuse and divert the People with their ridiculous Grimaces and coarse Ribaldry, in the times of the greatest Barbarism. We know from *Cassiodorus* \*, that they were in being at least about the middle of the sixth Century; and *St. Thomas Aquinas*, who lived in the beginning of the thirteenth Century, speaks of an *Histrionatus Ars* exercised in his Time, and for many Ages before, which he †, and after him *St. Antonin* ‡ allow, under proper Regulations, to be both lawful and necessary. And therefore since the Opinion of these Divines concerning the *Histriones* was so different from that of ¶ *St. Augustin* and § *Lactantius*, it is to be imagined, that by that time the *Ars Histrionatus* had been in some measure accommodated to the Rules of Christianity, and practised so as not to be offensive to Religion: and, in short, that the same Farces which the Pagan *Histriones* acted agreeably to their Religion and Customs, were now exhibited by Christians consistently with theirs. Our Author remarks,

F f 3

that

\* Constituat<sup>r</sup> à vobis prafini *Pantomimus*; quatenus sumptum quem pro Spectaculo Civitatis impendimus, electis contulisse videamur. *Cassiod. L. I. Epist. 20.*

† Ludus est necessarius ad conservationem vitæ humanæ: & ideo etiam officium Histrionum quod ordinatur ad solatium hominibus exhibendum, non est secundum se illicitum. Dummodo moderate ludo utantur, illi qui eis moderate subveniunt, non peccant, sed jussè faciunt mercedem ministerii eis tribuendo. *S. Thom. 2. 2. quæst. 168. Art. 3.*

‡ Histrionatus Ars, quia deservit humanæ recreationi, de se non est illicita, unde & de illa arte vivere non est prohibitum. *S. Anton. part. 3. tit. 8. cap. 4.*

¶ Donare res suas Histrionibus Vitium est immorale. *S. August. sup. Joan.*

§ Histrionum impudicissimi motus quid aliud nisi libidines docent & instigant, Histrionum impudicissimi gestus in quibus infames feminas imitantur, libidinesque quas saltando exponunt, docent. *Lactan. L. 6. Div. Instit. Cap. 20.*

that the Profession of the Stage being call'd *Histrionatus Ars*, and the Actors *Histriones*, in the time of *Aquinas*, is a strong Confirmation of his Opinion, that they were the Descendants of the ancient *Mimi*, who were call'd *Histriones*; because, together with their ridiculous Gestures, they acted the *Ludi Attellani*, which the *Romans* borrow'd from the People of *Attella*, who called their Actors *Histriones*.

Till the fifteenth Century there were no other Stage-Entertainments in *Italy* but these *extempora Farces*; and then (our Author thinks) they began to write regular Comedies, after the manner of *Plautus* and *Terence*, because the Language began in that Age to be polish'd and refined by *Dante*, *Petrarch*, *Boccace* and others; and that some of the printed Plays, supposed to be composed about the Beginning of the sixteenth Century, were taken from Manuscripts composed long before. However, about the Year 1500, a great number of excellent Tragedies were composed both in Prose and Verse by the Wits that adorn'd that Age, as the Cardinal *Bibiena*, *Ariosto*, *Trissino*, *Rucellai*, *D'Ambra*, and many others.

About this time the Arts and Sciences being reviv'd in *Italy*, and the Goût for them continually prevailing, many Societies and Academies of learned Men were instituted. In these Academies they acted the regular Pieces that were composed for the Theatre, for their own Amusement, and to try to reform the Taste of the Age. But those that made the Stage their Profession, continued in their old way, knowing it would turn to better account for gain, *Flaminio Scala*, a famous Comedian, and Head of a Company, still continued to act the common

*Harlequin*

*Harlequin* Farces, which he indeed put into a better shape, and gave printed Sketches or Plans of them; which were nothing else but a sort of larger Bills, giving a simple account of what was to be represented on the Stage: which was a thing entirely new, and which none of the professed Players, before himself, had ever done. By this means he acquir'd the Reputation of the best Comedian of the Age, which we are to understand only of professed Players; for none could imagine, that his *extempore* incoherent Farces were comparable to the regular and beautiful Pieces that were composed by *Lascha*, *Scacchi*, and other excellent Writers in his time: tho' compar'd with the *Harlequin* Farces of former Players, they might be esteem'd a considerable improvement of the Stage. It is worth remarking, that in his time Women were first introduced upon the Stage: before, (as *Cecchini* informs us) Boys acted in Women's Clothes.

Thus we see it was long before the Staged players would hazard the acting a regular Piece, knowing the Taste of the Publick to run most upon that low Humour and Buffoonery, which good Comedies don't admit of: however, we find, that afterwards the Tragedies and Comedies which had been acted formerly in the Academies, were acted over again by the publick Players, besides many new ones that were composed on purpose for them; tho' no doubt, at the same time they frequently exhibited their *Harlequin* Shows: This was the State of the Stage till the Beginning of the seventeenth Century, when the *Belles Lettres* and the Stage fell considerably into decay in *Italy*; which our Author attributes to the *Spaniards* who were left by the Emperor *Charles V.* in *Sicily*, *Naples* and

*Milan*; from thence came those monstrous Productions of *Tragick Opera's*, *Tragi-comical Opera's*, &c. Which, together with the Translations of the *Spanish* Tragi-comedies, entirely corrupted, and defaced the Beauty of the *Italian* Stage.

The speaking different Dialects on the Stage, was first introduced (our Author thinks) by *Ruzante*, who died in the Year 1542; there being no account of it before, and its being in use so much soon after; as appears by *The Theatre of Flaminio Scala*, which he published in the Year 1611. It was, no doubt, well imagin'd to catch the Populace, who applauded with a sort of Emulation, whatever was spoke on the Stage, in the Dialect of the Country they belong'd to, inasmuch, that there was hardly a Province of *Italy* but furnished its respective Masque or Character for the Stage. Hence the *Pantaloone* of *Venice*, the *Beltrame* of *Milan*, the *Doctor* of *Boulogne*, the *Scaramouch* and *Pollishinello* of *Naples*, the *Giangurgolo* of *Calabria*, the *Harlequin* and *Scapin* of *Bergama*, &c. besides others introduc'd by the *Spaniards*, who also spoke their Language on the Stage. Our Author at the End of his Book has given Copper-plates representing the Dress of these several Masques, together with Explications of their several Characters and the Parts they acted. It is remarkable, that during most of the seventeenth Century, when the Theatrical Pieces were so miserably bad, there were hardly ever better Actors on the *Italian* Stage; inasmuch, that they made themselves be taken notice of, and encouraged by the greatest Men of the Age, as *Lewis XIII.* of *France*, and others.

Hitherto

Hitherto we have seen the *Italian* Stage entirely corrupted, as to Taste and Regularity of Composition; but our Author tells us further, that when he first began to practise that Profession, about the Year 1690, not only good Tragedies and Comedies, but good Action was so rare a thing, that there were few tolerable Comedians at that time in *Italy*; that they were necessitated to find their *Harlequins*, and principal Masques among the common strolling Rope-dancers: so that the Stage was now at its lowest ebb in *Italy*, having neither Authors nor Actors.

Things were in this State when the *Sieur Riccoboni*, at twenty-two years of age, put himself at the Head of a Company, and apply'd, with all his might, to the Reformation of the Stage, by presenting first Translations of the best *French*, and reviving some of the old *Italian* Tragedies: and being animated by Success, he attempted the Revival of good Comedy also, in which he proceeded after the same manner, giving first Translations from the *French*, which succeeded tolerably well, as did also a Comedy of his own composing, call'd, *The Jealous Woman*. But when he attempted to revive the old *Italian* Comedies, and had pitch'd upon the *Scolastica* of *Aristo* for the first trial, he succeeded so ill, that having with much difficulty got through four Acts, he was obliged to let fall the Curtain, and give it over; which gave him such a disgust at the vitiated Taste of his own Country, that he soon afterwards left *Italy* and came into *France*.

Having given an account of the ingenious Author's History of the *Italian* Stage, we shall now give some account of his Dissertation on modern Tragedy.

After

After having made some Apology for the Freedom he takes in remarking on the *French* Dramatick Performances, he begins his Dissertation, by observing the Difference betwixt the *Greeks* (who were the first Inventers of Tragedy) and the Moderns, in the End and Intention of it. The *Greek* Poets had a double Design, viz. The Correction of the Passions, which is the immediate and natural Tendency of Tragedy, and the Instruction of the Senates and Princes under whom they liv'd. He instances in the *Palamedes* of *Euripides*, in which the Poet (besides the Persecution of *Ulysses* against *Palamedes*) intended to make the *Athenians* sensible of the Injustice of their Sentence against *Socrates*. *Aristotle* ('tis true) assigns no other End of Tragedy but the Correction of the Passions; but that is not to be wonder'd at: for besides that the Poets were at a great deal of pains to couch their Precepts, (it being found to be dangerous in all Ages and Countries to show an Inclination to teach our Betters) his Situation obliged him to approve, at least not to blame the Conduct of his Pupil *Alexander the Great*. Which was directly contrary to the Moral of the *Greek* Tragedies, which were mostly calculated to show the bad Effects of Tyranny and Ambition; and therefore that Moral was not proper to be explain'd and insisted on by *Aristotle*.

After the *Grecians*, the *Romans*, and after them the Moderns writ Tragedies; but (as our Author thinks) only for the sake of writing Tragedies, without having any political End in view: which Observation I believe will hold pretty generally, with regard to the *Italian* and *French* Tragedies; for the Manner of Government in *Italy* and *France* is such, as not to admit



admit of those strong Sentiments of Liberty, which were so beautiful and useful in the ancient Dramatick Performances; but, it will by no means be found just, with respect to the *British* Stage; tho' our Author may well be excus'd, since he professes not to be acquainted with it.

Before the Year 1500, or thereabouts, it was usual in *Italy*, during *Lent*, and upon solemn Occasions, to exhibit in the Churches Representations of the Passion of Christ, the Sufferings of the Martyrs, and Lives of the Saints; at which the People assisted out of a Principle of Devotion, which made the Introduction of regular Tragedy into *Italy* the more difficult: for as the People came generally away from those sacred Spectacles with Hearts full of religious Sorrow, they did not care to have Grief and Sadness excited in them oftener than was necessary. While the *Belles Lettres* flourished in *Italy*, Tragedy was, for some time, supported by the *Literati*, who were charm'd with the Imitations of the Ancients; but the Grofs of the People, who make the better part of the Audience, especially in *Italy*, not relishing that polite Entertainment, it soon fell into decay. *Trissino* was the first that made a Tragedy in the *Italian* Language, upon the Subject of *Sepphoris*, which our Author says, is an excellent Performance; and if succeeding Writers had follow'd his Example, Tragedy might have taken surer footing in *Italy*. But they, by mixing too much Horror in their Pieces, frighted People from seeing them, and there is but small hope of its being restored to its former Esteem; tho' since 1700, it has been a little revived by *Grevio*, and the celebrated Marquis *Volpi*.

From

From the *Italian*, our Author passes to the *French Stage*, which was much later, and indeed was not brought to any degree of Perfection before *Peter Corneille*; who may be reckon'd not only the Reformer, but Inventer of the *French Tragedy*, because he and his Successors writ in a manner different from either *Greeks*, *Latins*, or *Italians*; and which was entirely accommodated to the Gallantry and Politeness of the *French Court*: inasmuch that their Tragedies seem to be nearly allied to, if not the immediate Offspring of Romance; for Love and Romantick Gallantry is so much in vogue on the *French Stage*, that in all their Performances, even where the Characters seem to forbid it, Love is the prevailing Passion. Who would think (says our Author) that *Sertorius* and *Pompey* would conclude a grave and serious Conversation upon Politicks and Matters of State, with a Conference about their Amours? This romantick Gallantry often takes up three fourths of the Play, and without it the whole five Acts might be reduc'd to one or two at most, and the Action not in the least interrupted by that Retrenchment; which he proves by several Instances: nor does he think it a sufficient Excuse to say (as is commonly done) that without a great deal of Love and Gallantry, their Tragedies would never be agreeable to the *French Ladies*; for he observes, that *Atbaliah* had great Success; and the greatest Objection to Monsieur *de Voltaire's Oedipus*, was the Amours of *Philoctetes* and *Jocasta*. But the true reason (he imagines) is, that it swells the Piece, supplies the Barrenness of Invention, and throws a Mist before the Readers or Spectators Eyes, and thereby hinders

ders them to perceive the Irregularity and Imperfection in the Conduct of the main Action.

Another Particularity in the *French Tragedy*, is the Exclusion of the *Chorus*, and the Introduction of *Confidants*, which are a sort of Personages both useless and impertinent very often on the Stage, and which seem also to be borrowed from Romance; in which the Knight and the Squire gave the hint of the Principal and Confidant on the Stage. *M. Rousseau*, in his Letter to our Author (which is prefix'd to the second Volume) thinks this Reflection a little too severe, and puts him in mind that Confidants are frequently very conveniently brought upon the Stage; and were also made use of by the Ancients, particularly *Euripides*: which our Author does not deny, but says, what he finds fault with, is the bringing in Confidants right or wrong, as if they were essential to a Tragedy.

He comes next to what Criticks call the three fundamental Rules of Tragedy, viz. The Unities of Place, Time and Action. *Aristotle* has said nothing of the Unity of Place, because the Time being once determin'd, he thought that, from the Nature of the Thing, must determine the Place: besides, the Ancients Manner of Representation was at first very simple, having neither Machines, nor Variety of Decorations, which are necessary to help the Imagination when the Place of Action changes: for which reason the first Authors of Tragedy were obliged to chuse such Subjects as could be acted on the same invariable Spot; and the Decorations and Machines were afterwards introduc'd to heighten the Magnificence of their Shows: yet those Decorations were only Ornaments of the same Scene, and the Machines were for the Di-

Divinities that were introduc'd on the Stage.  
That Passage of *Virgil*,

*Vel Scena ut Versis discedat frontibus,*

can only be understood of the Scenes being chang'd when a Piece was finish'd, and when they had a mind to represent another. In short, the *Greeks* were so much accustomed to the Observance of this Rule, that they had no need to have it formally prescrib'd; but the *Moderns* neglecting the Unity of Place so far as to exceed all probability, (as *Claveret*, who, in his *Rape of Proserpine*, makes the Scene sometimes in Heaven, sometimes in Sicily, and sometimes in Hell) the Criticks have made an express Precept concerning it: but by observing that Precept too scrupulously, they have also departed from Probability, which is the Foundation of all. For what probability is there, that a Prince's Cabinet should be the Scene on which a Conspiracy against his Life and Government is acted? and yet that is the Case in the *Cinna* of the great *Cornelle*. So that we see the skipping from Country to Country, and the being scrupulously attach'd to the same invariable Spot (unless the Subject be calculated for it) are equally destructive of Probability; and therefore the only reasonable Rule is, that the Bounds of the Place is to be determin'd by the Length of the Time, and the Nature of the Action.

As to the Unity of Time (which *Aristotle* confines to twenty four Hours) our Author observes, the *French* are not always strict Observers of it; he instances the Tragedy of the *Horatii*, the Time of which can't be less than two or three Days. In the Unity of Action he finds them more defective still, in respect of the *Greek* Tragedies,

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Tragedies, which are so simple, that one never loses sight of the Plot: whereas the *French* Tragedies are often so perplex'd with Episodes, that it is not without difficulty one can trace the principal Action; nay, it is hard to say, sometimes, which is the Action, and which are the Episodes, as in the *Cid*, *Mitbridates*, and many others.

There seems sometimes to be two evident Actions in the same Piece, equally principal; as in the *Andromache* of Monsieur *Racine*, where the fatal Effects of *Pyrrhus's* Love for *Andromache*, and *Orestes's* for *Hermione*, seem to be two quite distinct Actions, and each of them a Subject sufficient for a Tragedy: but M. *Rousseau*, in his foresaid Letter, has convinc'd him of his Mistake, by shewing him, that the Love of *Orestes* for *Hermione* not only promotes, but is so far subservient to the other Action, that it could not have been accomplish'd without it. The Justice of which Observation he owns in his Answer.

He proceeds next to the Characters in the *French* Tragedy, which, he observes, are not sufficiently mark'd and distinguish'd. A *Grecian* Hero is grand, with a Mixture of Fierceness and Cruelty; a *Roman* Hero is also grand, but at the same time humane and generous: but in the *French* Tragedies, *Cæsar* and *Alexander*, *Pompey* and *Mitbridates*, &c. seem as if they were born in the same Country, and educated in the same Maxims. But besides a general and national Character, there is also a proper and particular one to be observ'd in every single Person, which the *French* also frequently neglect: The Character of *Pyrrhus* is to be impetuous and cruel; that of *Hippolitus* austere and rigid, and an  
Enemy

Enemy to Love: and yet in Monsieur *Racine* we find the one humble, tender, and submissive to *Andromache*; the other delicate in his Thoughts, and soft in his Expressions to his dear *Aricia*. However, he allows, that the same incomparable Author has sometimes drawn his Characters with the greatest Justness, as *Achilles* in his *Iphigenia*, &c.

The Sentiments come next to be considered, and here (says our Author) the *French* shine most, and yet that very Excellency is frequently a Stumbling-block to them; for by indulging the Heat of their Imaginations, they run quite beyond Nature. We shall see a Hero, in the utmost Violence of his Passion, delivering the most refined metaphysical Sentences; and when he seems to be in the most deplorable Condition, and his case quite desperate, he shall surprize us with some noble and uncommon Sentiment, and by that means divert the Compassion; which his Distress would naturally raise, by engaging the whole Attention to his elevated Notions. For the Truth of this Observation, he refers to the Harangues of *Oedipus* to *Dirce*, and those of *Cornelia* to *Cæsar*, and the Ashes of *Pompey*.

He finds fault not only with the Sentiments, but also the Expression, when they make their Persons speak a Language not at all proportion'd to their Sex, Age or Condition; and concludes his Observations on the Sentiments with an Elogium of Monsieur *Racine* for his Justness and Correctness in this particular, tho' he takes notice of two Speeches in his Tragedies, that are defective in this respect. The first is that of *Pyrrhus* to *Andromache*.

*Je souffre tous le maux que j'ai fait devant Troye  
Vaincu, chargé de fers, de regrets consumé,  
Brûlé de plus de feu que je n'en allumai.*

The other is the Speech of *Theramene* in  
*Phædra* and *Hippolitus*.

*Le Ciel avec horreur voit ce monstre sauvage,  
La terre s'en émeut, l'air en est infecté,  
Le flot que l'apporta recule épouvanté.*

After having taken notice in his last Chapter, that as one of a Poet's Ends is to please, and that therefore he must conform himself to the Humour and Customs of the Country and Age wherein he lives, he concludes his Dissertation with a short Critique and Commendation of the *English Tragedy of Cato*.

The second Volume of this Work contains Abstracts of some of the most celebrated *Italian Tragedies* and *Comedies*, of which no shorter account can be given (so as to give the Reader any tolerable notion of them) than our Author himself gives.

Z.

N<sup>o</sup>. XVII. 1732. Gg. AR-  
Vol. III.

## ARTICLE XXIV.

Histoire Ancienne des *Egyptiens*, des *Carthaginois*, des *Assyriens*, des *Babyloniens*, des *Medes*, & des *Perfes*, des *Macedoniens*, des *Grecs*. Par M. Rollin, &c. Tome Second. à Paris 1732.

That is,

*The Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes, Persians, Macedonians, Greeks, By M. Rollin, &c. The Second Vol. in 8vo, containing 630 Pages.*

Being a Continuation of Art. V. Numb. I.

M<sup>R</sup>. Rollin begins this Volume with a short Geographical Description of *Asia*, and some general Reflections on the several Forms of Government, by way of Introduction; and then proceeds to Book III. Containing, the History of the *Assyrians*, *Medes*, and *Lydians*.

I. There are two different Accounts of the Duration of the *Assyrian* Empire; that of *Ctesias*, who makes it last 1300 Years, and of *Herodotus*, who reckons only 520. Our Author (who makes *Nimrod* or *Belus* the Founder both of the Empire and City *Babylon*) thinks the first more agreeable to Truth. *Callistenes* (in his Letter to *Aristotle*) says the *Babylonians* reckon'd 1993 Years when *Alexander* enter'd *Babylon*; which agrees pretty well with *Ctesias's* Account, and the Opinion of the best Chronologers concerning the time in which *Nimrod* flourish'd, viz. the



the Year of the World 1800. Having thus settled the Date of this vast Empire, we proceed with our Author, to give some account of the most remarkable Princes that governed it, beginning with the Founder,

*Nimrod* or *Belus*, who was an ambitious and A.M. 1800  
aspiring Man, and who, by the Exercise of hunting, for which he was famous, inured the young Men to Hardships and Toil, and at the same time accustomed them to Obedience and Dependence, thereby facilitating his Designs, which were to subdue and rule his Neighbours. He built *Babylon*, conquer'd *Affyria* (or *Affar*, which, our Author thinks, is the Name of a Province, and not of a Man) in which he founded the City *Nineveh*, so call'd from his Son and Successor

*Ninus*, whom some Historians have said to be the Founder of the *Affyrian* Empire, and who, for that reason, attribute to him many of the Actions of his Father *Belus*, whose measures he closely pursued, and with the assistance of the *Arabians* subdued an Infinite Tract of Country, from *Egypt*, as far as *India*, in the space of seventeen Years. At his return he enlarged and beautified the City *Nineveh* on the River *Tigris*. This City is said to have been 150 Stadia in Length, ninety in Breadth, and 480 in Circumf. After he had finish'd this prodigious Undertaking, he resum'd his Expedition against the *Indians* and *Babrians*, and took *Babris*, the Capital of the Country; where *Semiramis*, one of his Officer's Wives, so much signaliz'd herself, that *Ninus* married her, and had a Son by her call'd *Ninyas*. Soon after his return to *Nineveh*, he died, and left the Administration of the Empire to his Queen.

G g 2

Semi-

\* A Stadium is the Eighth Part of a Mile,

*Semiramis* made so many and so magnificent Works about *Babylon*, that she is said by some to have built it. Here our Author takes occasion to describe the most remarkable Works of ancient *Babylon* (tho' many of them were done in succeeding Reigns) that the Reader may have a more united View of them by seeing them all together.

1. Its Walls were fifty Cubits thick, two hundred high, and four hundred and eighty in Circuit. The whole made a large Square, in each of whose Sides were twenty five brazen Gates, terminating so many Streets.

2. The Bridge over a Branch of the *Euphrates*, which run through the City from North to South, was a *Stadium* long, and thirty feet broad.

3. There was a Lake near the City, which communicated with the *Euphrates* by a Canal; which Lake, according to *Herodotus*, was four hundred and twenty *Stadia* square. There were also two Canals cut from the *Euphrates* to the *Tigris*, above the City, to prevent any damage from the overflowing of the River, occasioned by the melting of the Snow in Summer on the Mountains of *Armenia*. There was likewise a Key along the Sides of the River, within the City, of the same Structure and Height as the Walls.

4. There were two Palaces at the two Extremities of the Bridge, with a Communication by a Vault under the River; on the West was the new Palace of fifty *Stadia* in circumference, and encompassed with a triple Wall. Here were the famous hanging Gardens, which were a large Square rising gradually (in form of an Amphitheatre) by Terrasses supported by Vaults

one

one

one

one above another: on the highest Terrass was a Pump which drew Water from the River, to serve the whole Garden;

5. Near the old Palace, at the east end of the Bridge, stood the Temple of *Belus*, *Bel* or *Bud*, in the Centre of which was a prodigious Square Tower, whose Base was a *Stadium* every way, and its Height the same; it diminished gradually to the top, and the Ascent was by winding Stairs on the outside. Besides the Worship of *Belus*, this Tower served also for an Astronomical Observatory.

After having adorn'd and beautify'd the City, *Semiramis* made a tour through all her Dominions, leaving Marks of her Magnificence wherever she went: viz. Stately Buildings, Aqueducts, High-ways cut through Mountains, and thrown over Valleys, and made herself so much respected and admir'd by her People, that her very Presence was sufficient to quell a Sedition.

Not contented with the Dominions left her by *Ninus*, she conquered *Ethiopia*, and returning from thence prepar'd for an Expedition into *India*, and appointed the general Rendezvous of her Forces at *Babtra*, from whence advancing to the *Indus*, she defeated the King of *India*, who disputed her Passage, and pursu'd him into the Heart of his own Country; where he drew her designedly, and then turning gave her battle, and by the number of his Elephants got the Victory, wounded the Queen herself in two places, made a prodigious slaughter of her Men, and pursu'd her back to the *Indus*, which she cross'd, and having got over her Forces (a great number of them perishing in the hurry of the Passage) she broke down the Bridge, and so put a stop

to the Enemy's Career. After having exchange'd Prisoners at *Babylonia*, she return'd home, with hardly a third of her Army, which consisted, according to *Ctesias*, of 300000 Foot, 50000 Horse, besides Camels and arm'd Chariots. At her return finding her Son engag'd in a Conspiracy against her (as she had been foretold by the Oracle of *Ammon*, which she visited in her Expedition to *Ethiopia*) she resign'd the Government and retired. The Story of her getting the Kingdom by betraying her Husband, her personating her Son *Ninyas*, and her criminal Passion for him, our Author rejects as fabulous.

*Ninyas* degenerated much from the Spirit of his Ancestors. He gave himself up entirely to Luxury and Sloth, and hardly ever stirr'd out of his Palace. He kept always a good number of Troops brought from different Provinces, which he renew'd every Year, that they might not have time to form Conspiracies against him. This Policy was also practis'd by his Successors, of whom we have no particular account till

*Sardanapalus*, who exceeded all his Predecessors for Luxury, Effeminacy and Idleness; he shut himself up among his Concubines, and abandon'd himself to the most shameful and criminal Pleasures, whereby he became contemptible to his Generals, who conspir'd to dethrone him. The Chiefs were *Arbaces*, Governour of *Media*; *Belesus*, Governour of *Babylon*; and *Tiglathphalasar* or *Ninus* junior, Governour of *Nineveh*. Alarm'd at this Revolt, he took the Field with what Troops he could get together; and being defeated, he shut himself up in the City *Nineveh* (which the Malecontents besieg'd) and comforted himself with an old Prediction, that *Nineveh* would never be taken till the River became

became its Enemy, which he thought impossible, and so liv'd secure; till the *Tigris* overflowing its Banks, made a Breach in the Wall; and then despairing, he erected a wooden Pile, on which he burnt himself, his Wives, Slaves, and all his Treasure. And thus this vast Empire was divided into three, *Babylon*, *Nineveh* and *Media*. A.M. 3257;

II. Of the Kings that reign'd in *Babylon* before it was united to *Nineveh*, we know nothing at all, excepting *Belshazzar* or *Nabonassar* (from whose Reign commences the famous Era call'd by his Name) and his Son *Aferodach Baladan*, who sent Ambassadors to congratulate *Hezekias* King of *Judah*, on the Recovery of his Health.

III. The first who reign'd in *Nineveh*, after the Division of the Empire, was he who in Scripture is call'd *Tiglathpalasar*, and who, at the desire of *Achaz*, King of *Judah*, invaded *Syria*, which he conquer'd, as he did also *Gallilee*; and all that belong'd to the Kingdom of *Israel* beyond *Jordan*; and squeeze'd immense Sums from *Achaz*, whom he pretended to assist.

*Salmanasar*, whom the Bible calls *Suab*, being incens'd at *Haza*, King of *Samaria*, for refusing to pay him tribute, and for putting himself under the protection of the King of *Egypt*, besieg'd him three Years in *Samaria*, which he at last took, and carried the People captive into *Assyria*, which put an end to the Kingdom of *Israel*. He was succeeded by his Son A.M. 3276;

*Sennacherib*, who march'd with a powerful Army against *Hezekias*, King of *Judah*, for refusing to pay him tribute, and having ravag'd all the Country, he laid siege to *Jerusalem*; but hearing that the King of *Egypt* was coming to its relief, he went against him, defeated him, and returning loaden with booty, renew'd the A.M. 3287;

*Siege of Jerusalem*, which was miraculously deliver'd; an Angel in one Night destroying 80000 of *Sennacherib's* Men, which oblig'd him to raise the Siege, and return home, where, being mad with his Misfortunes, he play'd the Tyrant, and in the Temple of *Nesrab* was killed by his own Sons; and they being oblig'd to fly, the Kingdom was possess'd by.

3294.

*Asarhaddon*, who taking the advantage of some Disorder in *Babylon*, seiz'd it, and added it to his own Empire. He transported into *Affyria* all that remained of the ancient Inhabitants of *Samariz*, and sent a Colony from the Country about *Euphrates* to supply their place. His Generals also took *Manasseh* King of *Judab* Prisoner, and carried him to *Babylon*, but he was afterwards releas'd and returned to *Jerusalem*.

3325.

His Son *Saosducbin*, call'd in the Bible *Nebuchadnezzar*, succeeded. He overthrew the King of *Media* in the Plain of *Ragan*, and took their capital City *Ecbatane*. Soon after happen'd the Siege of *Bethuliab*, by his General *Holophernes*, and the famous Adventure of *Judith*. He was succeed'd by.

3356.

*Saracus*, a Prince so odious and contemptible to his Subjects, that *Nabopolassar*, the General of his Forces, revolted and seiz'd *Babylon*.

3378.

*Nabopolassar*, the better to support himself, made an alliance with *Cyaxares*, King of the *Medes*, in conjunction with whom he took *Nineveh*, as we shall see afterwards. In his old age he associat'd to himself in the Government his Son

3398.

*Nebuchodonosor*, or *Nebuchadnezzar*, who defeated *Neco*, King of *Egypt*, near the *Euphrates*, invaded *Syria* and *Palestine*, besieg'd and took

Jeru.

*Jerusalem*, impos'd a Tribute on the King *Joakim*, and carried a great number of Captives, and much Treasure, into *Babylon*. Here commences the seventy years Captivity of the *Jews*. When he returned to *Babylon*, he promoted *Daniel*, one of the *Jewish* Captives, for his Skill in interpreting Dreams; to the highest Dignities, making him Governour of *Babylon*, and Superintendant of the *Magi*. The King of *Judah* revolting, he again besieged *Jerusalem*, and after a tedious Siege took and burnt it, carrying the King *Zedechias*, and all the Inhabitants, with all the Riches of the Temple and Palace to *Babylon*. Some time after he also took *Tyre*, which endur'd a long Siege; conquer'd *Egypt*, and returning home, adorn'd *Babylon* with several magnificent Works. At last he grew mad, and run upon the Mountains like a wild Bear, but recover'd his Senses before his Death. He was succeeded by *Belshazzar*, who made himself so odious by his Debaucheries, that his own Relations conspir'd against him and put him to death.

*Neriglissar*, his Brother-in-law succeeded, who after a Reign of four Years, in which he did nothing remarkable, died, and left the Kingdom to his Son

*Laborosarebadd*, who for his dissolute and wicked Life was murdered by his Subjects, after a Reign of only nine Months.

*Nabonides*, call'd in Scripture *Balthazar*, was the last King of *Babylon*; the City being taken, and the Empire transferr'd to the *Medes* and *Persians*, as will be seen in the History of *Cyrus*.

IV. The Author next proceeds to the History of the Kingdom of the *Medes*, founded (according to some Historians) by *Arbaces*; but *Herodotus*,

*dotus*, whom our Author follows, gives another account of the matter; the sum of which is this. Upon the Decline of the *Assyrian* Empire, several Nations revolted, and the *Medes*, among the first, shook off their Yoke; who being a rude and unciviliz'd People, liv'd a long time without any regular Form of Government, till Violence and Licentiousness prevailing, they at length agreed to chuse a King.

§ 294. *Dijoces* (who had acquir'd a great Reputation for his Prudence and Justice, and the good Order he had establish'd in the City in which he liv'd, and who by secret Practices had been long aspiring to the Sovereignty) was pitch'd upon. The first thing he did, was to secure the Veneration of the People by marks of exterior Grandeur, he built a Palace, and took Guards for his Person: he next applied himself to polish and civilize the People, in order to which he built the City *Babylon*, and compos'd a Body of Laws, and then shut himself up from the Eyes of his Subjects, allowing them no access to him but by Writing, or the Mediation of particular Persons. This Custom which *Dijoces* introduc'd (and which was afterwards imitated by other Eastern Kings) however well imagin'd it might be in him, who had to do with a rude and barbarous People, was, as our Author observes, certainly attended with many Inconveniences; the Prince being obliged to see with other Men's Eyes, and no means left for his better Information, in case he was impos'd upon. This King's whole time being taken up in modelling and forming his new Government, he made no attempt to extend his Dominions. He was succeeded by his Son

*Phraortes*,



*Pbraortes*, who being a warlike and ambitious Prince, first attack'd the *Persians*, and having subdu'd them, made himself Master of all Upper *Asia*. After which, he made war upon the *Assyrians*, and in the memorable Battle of *Ragan* was defeated, his City taken and plunder'd by *Nebuchodonosor*, and himself cruelly put to death.

*Cyaxares* his Son, a brave and enterprising Prince, succeeded; he recover'd the Kingdom of *Media*, defeated the *Assyrians* in a Battle, and besieged the Capital, *Nineveh*, but was diverted by an Army of *Scythians*, who had made an Irruption into *Media*, which obliged him to raise the Siege and march against them. They came to an Engagement, in which the *Scythians* having got the Victory, over-run not only *Media*, but almost all *Asia*, and held the Dominion of Upper *Asia* for eight and twenty Years: till the *Medes*, by agreement, inviting them all at one time to be their Guests, made so great a Massacre of them, that those who were left being terrify'd, fled, and put themselves under the Protection of *Alyattes*, King of *Lydia*: which occasion'd a tedious War between him and *Cyaxares*, till at length they came to a Battle, but were parted by that famous Eclipse foretold by *Thales*, which both Parties look'd upon as a Sign of the Anger of Heaven, and so made Peace. One Ceremony which the Eastern Nations used upon these occasions, and which they had in common with the *Greeks*, is very remarkable; in contracting Alliances, the Parties contracting made Incisions in their Arms, and lick'd each other's Blood. *Cyaxares*, after his Delivery from the *Scythian* Servitude, bent all his Thoughts against *Nineveh*, and in conjunction with *Nabopolassar*, who had revolted against the King of *Assyria*,

*Affyria*; he again besieged, and took the City, which he raz'd to the Foundation, kill'd King *Saracus*, and made himself Master of all the Kingdom of *Affyria*, except *Babylon* and *Chaldea*, which were possess'd by *Nabopolassar*. Soon after this Expedition he died, and was succeed'd by his Son

AM. 2409. *Affuges*, call'd in Scripture *Affuerus*, of whose Reign, tho' very long, we have little particularly recorded. He married his Daughter to *Cambyfes*, King of *Persia*, which Marriage produc'd the great *Cyrus*. His Successor, was his Son *Cyanares II*, after whose Death the Empires of the *Medes* and *Persians* were united in the Person of *Cyrus*.

Before our Author proceeds to the History of *Cyrus*, he gives an account of the Kingdom of *Lydia*, whose King *Cragis* had a considerable share in the Transactions of his Time.

V. *Lydia* was so call'd from *Lydis*, whose Son *Ays*, and a long Race of his Descendants fill'd the Throne, and were call'd *Aiyades*. After their Extinction it was govern'd by the *Heraclides*, or Successors of *Hercules*, the last of whom was *Candaules*, whose Story is well known. 3286. When he was dead, the Kingdom was possess'd by another Family, call'd the *Mermnades*; the first of whom was *Gyges*, who was the Person to whom *Candaules* shew'd his Queen naked, and with whom she conspir'd for that Affront to put him to death. After *Gyges*'s death the Scepter pass'd through several Hands, till at length it came to

3443. *Cresus*, a Prince so famous for his Riches, that his Name became a Proverb. His Riches however did not enervate his Mind, for he was a great Lover and Encourager both of Arms

Arms and Arts. He extended his Conquests so far, as to reduce all *Asia Minor* under his Subjection, of which his own Kingdom of *Lydia* made but a very small part. His Court was the Resort of most of the Philosophers and Men of Genius of his Time. *Solon*, after he had finish'd his Body of *Athenian* Laws, resolving to employ some time in travelling, came to *Sardis*, to visit the Court of the renowned *Croesus*, where he had that famous Conversation with him upon Happiness, occasion'd by a Question *Croesus* propos'd to him, viz. If in all his Travels he had met with a Man that was truly happy? To which *Solon* reply'd he had, and instanc'd in some who had liv'd in estimation, and had died honourably: from whence he drew this Conclusion (containing an Apology for not reckoning *Croesus* among the number of happy Persons he had known) That human Life being subject to so many Vicissitudes, none could be pronounc'd truly happy while alive: the Truth of which he soon sadly experienc'd, both in the Calamities of his Family, and the fatal Catastrophe of his Kingdom, as will be found in the following Book.

#### Book IV. Containing the History of *Cyrus*.

I. *Persia* anciently was no more than a Province of that vast Country which afterwards was call'd by that Name. Before *Cyrus*, it was a separate Kingdom, and his Father *Cambyses* was King of it. (according to *Xenophon*, whom our Author follows rather than *Herodotus*.) These Laws in general were remarkably good, but particularly those relating to Education of Youth, which was not, as in other Countries, left entirely to the Pleasure of Parents, (who

through

through Indulgence, Negligence or Incapacity are often very unfit for that Charge) but was regulated by publick Laws, which extended even to their Exercifes, Eating, Drinking, Chaftifements, &c. They divided the Males into four Claffes, according to their Age: the firft confifted of Boys, which comprehended all under fixteen; the fecond of young Men, which Denomination they kept till they were twenty-five or twenty-fix: the third Clafs was of full-grown Men, and took in all under fifty: the fourth comprehended all the reft. There was one uniform Method of Education for all, of what Rank and Quality foever they were; and Rules prefcribed, and Stations affign'd them fuitable to their Age or Clafs. In this manner was *Cyrus* educated, and in all the Periods of his Life exceeded thofe of his Clafs, both in Docility and Capacity. At twelve Years of age he went along with his Mother to the Court of his Grandfather *Aftyages*, where, by the Sweetnefs of his Temper, and Vivacity of his Spirit, he gain'd the Love and Esteem of all. After three Years ftay in *Media*, his Father lent for him home to finifh his Education after the *Persian* manner. *Aftyages* being dead, his Son *Cyaxares* (*Cyrus's* Uncle) apprehending a terrible War with the *Babylonians*, who were not only making vaft Preparations themfelves, but ftirring up the King of *India*, and all the neighbouring Powers againft the *Medes*; Tent for Succours to *Cambyses* King of *Persia*, who accordingly lent his Son *Cyrus* with 30000 Men to his affiftance: When he arriv'd in *Media*, his Uncle lent him againft the *Armenians*, who had taken this opportunity to revolt; but *Cyrus* not only reduc'd them to their former Subjection to the *Medes*, but made them

them furnish both Money and Troops for carrying on the War with the *Babylonians*; against whom *Cyrus* and his Uncle accordingly march'd, defeated them in Battle, killed their King *Neriglissar*, took many Captives, and much Plunder: all which *Cyrus* leaving with his Uncle, pursu'd the Enemy, and after ravaging the Country, and gaining many Nations from the Subjection of the *Affrians*, he return'd with so much Honour and Reputation, that his Uncle was jealous of him, suspecting that he had debauch'd his Subjects; but he so fully satisfied him of his Fidelity, and Attachment to his Interest, that he gave him his only Daughter, with the Assurance of all *Media* for her Dowry.

After having made all necessary Preparations for prosecuting the War, *Cyrus* set out with his Army, and hearing that *Cresus* was made *Generalissimo* of the confederate Forces, he march'd into *Lydia*, fought and routed his Enemies (who were double in number) in the memorable Battle of *Tymbræum*, of which *Xenophon* gives a very full and particular Account. The next day after the Battle he took the City *Sardis*, whose Inhabitants were spar'd upon delivering up all their Money; *Cresus* also deliver'd his immense Treasures, and was nobly and honourably us'd by *Cyrus*, who allow'd him all the Dignity and Authority of a King, except the Power of making War. When he had subdu'd all *Asia Minor*, *Syria* and *Arabia*, he advanc'd towards *Babylon*, which was the only City of all the East that stood out against him.

The Siege of *Babylon* was a prodigious Undertaking, the Walls being so high and so strong, that they seem'd impregnable, and there being an infinite Number of Men to guard them. He

sides,

sides, they were furnished with Provisions sufficient for twenty Years. *Cyrus* despairing to take it by Storm, drew a Line of Circumvallation quite round it, as if he intended to reduce it by Famine: which those in the City laugh'd at, as a ridiculous Project. When the Trench was quite finished, *Cyrus* took this Opportunity to put his design in execution. Being inform'd that the *Babylonians* were to celebrate a great Festival, at which they were wont to spend the whole Night in Drinking and Debauchery, both at Court, and all over the City, he plac'd a Body of Troops at the Place where the River enters the City, and another where it goes out, with Orders to go into the Town by the Channel of the River, as soon as they found it passable: which done, when Night came, he opened the Trenches on both sides the River, both above and below the City, and so let out the Water, which flow'd round by the Trenches, by which means the Channel was soon left dry. Then the two Bodies of Troops entring according to their Orders, march'd on without resistance to the very Heart of the City, surpriz'd the Guards, broke into, and made themselves Masters of the Palace, and meeting the King (who had put himself at the head of those he could find to follow him) they kill'd him.

Thus *Cyrus* having taken *Babylon*, order'd all that he found in the Streets to be put to the Sword; then he order'd all the Citizens to deliver up their Arms, and not to stir out of their Houses. The next Morning, when the Garrison, that was in the Citadel, found that the City was taken, and the King kill'd, they surrendr'd; and thus *Cyrus*, almost without striking a Stroke, made himself Master of the strongest City.

City in the World. Designing to fix the principal Seat of the Empire at *Babylon*, and knowing that the Inhabitants could have no good will to him, for his better security he took all the Officers that were to be near his Person, whether in the Bath, at Table, or when asleep, from among the Eunuchs, (who having no Children or Family, and besides, by their Circumstances being contemptible to all the World) he thought they could have no interest separate from their Master, and for that reason must be inviolably attach'd to him. After having appointed proper Officers for the Militia, Revenues, and Administration of Justice, and order'd every thing in the best manner, he made a Journey into *Persia*. But before he set out he offer'd a Sacrifice, with extraordinary Magnificence and Expence, at which he himself assisted richly clad, and attended by a numerous Cavalcade of his principal Officers, dress'd after the Fashion of the *Medes*, and all the People as he passed along prostrated themselves before him. In his way to *Persia* he made a visit to his Uncle *Cyaxares*, and as he return'd brought him with him to *Babylon*, allowing him while he lived the first rank, and greatest share in the Administration of this vast Empire, which they divided into a hundred and twenty Provinces; over which were as many Lieutenants; call'd *Satrapæ*, and over these *Satrapæ* were three Superintendants, the Chief of whom was *Daniel* the Prophet, who Dan. 6. had for many Years held the greatest Offices under the Kings of *Babylon*. *Cyrus* reign'd after his Uncle's Death seven Years (in the first of which he publish'd the famous Edict for rebuilding *Jerusalem*) and enjoy'd the Fruits of his

Conquests, with Tranquillity and Peace, lov'd by his Subjects, and admir'd by all the World. His Empire was bounded by the *Indies* on the East, the *Cassian* and *Euxin* Seas on the North, the *Egean* Sea on the West, and by the *Ethiopian* and *Arabian* Seas on the South. He usually spent the Winter at *Babylon*, and the Summer at *Susa* or *Ecbatan*; and died at a very advanc'd Age, preserving his Vigour and Health to the last.

1475.

*Cambyfes*, his eldest Son, as soon as he was establish'd in the Throne, bent all his Thoughts upon an Expedition into *Egypt*, to revenge an Affront done to him by *Amasis*. He made great Preparations for this Expedition, and in the fourth Year of his Reign enter'd on the Execution of it. His first Attempt was upon *Pelusium*, which he took by Stratagem, placing at the Head of his Forces (in an Assault which he made) a great number of Cats, Dogs, Sheep, and other Animals, which were accounted sacred by the *Egyptians*, and which for that reason they durst not violate; so *Cambyfes* easily became Master of the Place. From thence he advanc'd against *Psammetus* (for *Amasis* was now dead) who was coming with a great Army to stop his Progress. They came to an Engagement, in which *Cambyfes* got the Victory, and pursuing the Enemy to *Memphis*, he summoned the City to surrender, by a Herald, whom the *Egyptians* barbarously murder'd, with all his Trains: which *Cambyfes* (having taken the Place in a little time) sufficiently reveng'd. He next resolv'd to make war upon the *Ethiopians*, and also the *Armenians*, against whom he detach'd from *Thebes*, an Army of fifty thousand Men, to ravage their Country, and destroy the Temple of *Ammon*; but



but they were all buried in the Desert under blowing Sand. He intended also to make war with the *Carthaginians*, but the *Phenicians* would not assist him in this Enterprize, (and he could do nothing without Shipping) so he was oblig'd to lay it aside. His Expedition against the *Ethiopians* was so ill conducted, that having lost the greatest part of his Army, and being reduc'd to the utmost Extremity for want of Provisions, he was forced to return with the rest of his Army to *Thebes*, where he first plunder'd, and then burnt all the Temples. When he came to *Memphis*, the whole City was full of Joy for having found their God *Apis*; at which he was so transported with Fury (imagining they rejoic'd at his Misfortunes) that he mortally wounded *Apis* in the Thigh, order'd the Priests to be beaten, and all that were found celebrating the Festival, to be put to the Sword. Here growing jealous of his Brother *Smerdis*, he dismiss'd him, and then sent *Prexaspes* after him to put him to death, which he did. He also married his Sister *Meroe*, and afterwards kill'd her with a Kick of his Foot; and being entirely abandon'd to brutal Rage, he committed a thousand Extravagancies. In his return to *Persia*, as he pass'd through *Syria*, he was inform'd that *Patiskus*, one of the principal *Magi* (in whose hands he left the Administration of Affairs at his departure from *Susa*) had set his Brother *Smerdis* on the Throne, giving out, that he was *Smerdis* the Son of *Cyrus*. *Cambyfes* resolv'd without delay to exterminate the Usurper; but as he mounted his Horse, his Sword fell out of the Scabbard, and gave him a Wound in the Thigh, of which he soon after died.

*Smerdis* (the same with *Artaxerxes*, who gave orders to stop the building of the City and Temple of *Jerusalem*) the better to establish himself in the Throne he had usurp'd, endeavour'd to make himself popular, by easing the People of the usual Taxes and military Service. *Otanes*, a *Persian* Nobleman, suspecting that this *Smerdis* was the *Magus* of that Name who had his Ears cut off in the Reign of *Cyrus*, for some Crime, order'd his Daughter *Pbedima*, who was one of his Wives, to make the Discovery while he was asleep; and finding him to be the same, he enter'd into a Conspiracy with six others (among whom was *Darius Hystaspes*) and put him to death, with his Brother who had set him up. The seven Conspirators, after some Debate what should be the Form of Government for the time to come, agreed upon Monarchy, and took this Method to decide which of them should be King. The next Morning they all rode out about Sun-rising, agreeing that he whose Horse neigh'd first, after they came to the appointed Place, should be the Man. *Darius's* Horse having had a Mare brought to him the Night before by the Groom, in that very Place, neigh'd as soon as he came to it; upon which all the rest saluted him King.

II. The further Prosecution of this History our Author leaves to the next Volume, and in the mean time gives some account of the Manners and Customs of the Nations he has been describing, under four Heads, *viz.* Government, War, Arts and Sciences, and Religion.

Government.

1. Monarchy, the most ancient, and most universal Form of Government, was what always took place in the East, where Republicanism was entirely unknown, and where there was

was so much respect paid to the Monarch (who was look'd upon as the living Image of the Divinity) that it often degenerated into Idolatry. Their Manner of educating the Heir of the Kingdom (for the Government was Hereditary) is much admir'd by *Plato*, and is this. 'Till he was seven Years of age he was under the care of some of the Eunuchs, or prime Officers of the King's Household; who took care of his Health, and form'd his tender Mind to Virtue. At seven he was put under the direction of others, who taught him Riding, Hunting, and other Exercises suitable to his age. When he was fourteen, four of the most virtuous and wise Men that could be found, were appointed to finish his Education: one of them instructed him in the Principles of Government, and Magick, or Religion; the second taught him Morality, and inspir'd him with Principles of Honour, Justice and Generosity; the third taught him to govern his Passions, and to despise Pleasure; the fourth train'd him up to Boldness and intrepid Courage; and fortify'd his Mind against slavish and vain Fears. This was the Plan they laid down, but, as our Author observes, they did not always put it in execution; and when they did, it was in a great measure render'd ineffectual, by the Luxury, Pomp and Magnificence that always surrounded the young Prince, and by the slavish Submission paid him by all that came near him.

Tho' the Power of the Kings of *Persia* was very absolute, yet it was in some measure temper'd by the Institution of *Darius Hystaspes*; who, when he was made King, in the manner before related, granted the rest of the Conspirators the Privilege of having access to him as often as they pleas'd, and of advising, and giving their

Opinion in Matters of State; from whence the Council of Seven, that always attended the King, took its rise. Thus when *Ezra* receiv'd a Commission from *Artaxerxes* to return to *Jerusalem*; it run in these Terms: *Forasmuch as thou art sent of the King and his seven Counsellors, &c. Ez. vii. 14.* The Business and Qualifications of these Counsellors we learn from the Book of *Esther*, chap. i. v. 13, 14. *Then the King said to the wise Men who knew the Times (for so was the King's manner to all that knew Law and Judgment: and the next unto him was Carshena, &c. the seven Princes of Persia and Media, which saw the King's Face, and which sat the first in the Kingdom) What shall we do? &c.* There were two Things observed by the *Persians*, which contributed much to the Information of the

*Ez. 5. 17.  
and 6. 2.*

King and Council. *First*, They kept Registers of all the Decrees and Ordinances of the Princes; of all Privileges granted, or promis'd to the publick, or to particular Persons, &c. *Secondly*, All Events, Resolutions, Regulations, Services, &c. in former Reigns, were faithfully recorded in their Annals, which were carefully preserved, and often perus'd by the King and his chief Ministers.

*Ez. 4. 15.  
Esth. 6. 1.*

Justice among the *Persians* was administer'd by the King (who often heard and decided Causes personally) or by Judges appointed by him out of the highest Class, or Seniors. They had great regard to Equity in their proceedings; and one thing is worth remarking, that when any one was accus'd of a Crime, after a full and impartial hearing of both Parties; if the Accuser fail'd in his Proof, he was punish'd in the same manner the Defender would have been, had he been found guilty. The Story of

*Haman*

*Haman* and *Mordecai* is an Instance of this, besides many others to be met with in the *Persian* History.

The next thing to be consider'd under this Head, is the Government of the Provinces. The whole *Persian* Empire was divided into a hundred and twenty Provinces, govern'd by Officers call'd *Satrapæ*, and chose from among the most considerable Persons in the Empire: they had a considerable Provision allow'd them for supporting the Dignity of their Character, and their Courts in their respective Provinces was just the King's in miniature. All Persons within their Province were subject to their Jurisdiction, except the Governours of Forts, Officers of the Army, and the like, who depended immediately on the King; and were so many Spies and Censors of the Behaviour of the *Satrapæ*. These *Satrapæ* gave an account of their Administration to the three Superintendants, who were placed over them, and they again to the King. For the more convenient Commerce of one part of the Empire with the other, and of the whole with the Court, there were Posts or Couriers appointed ('tis said first by *Cyrus*) at proper distances, who rode Day and Night, carrying Letters and Dispatches from and to the Court, thro' the whole Empire. The Superintendant of these Couriers, or the Post-master General, was so considerable an Office, that *Darius Codomanus*, before he was King, did not think it below him. The King frequently, either in Person or by a Commissioner, visited all the Provinces in his Dominions, and inspected not only the Militia, the Administration of Justice, the Finances, Trade, &c. but also the Culture of the Lands, the Condition of Cities, and publick Buildings,

High-ways, Bridges, Forests, Inclosures; and in short, every thing belonging either to the Conveniency or Beauty of the Country.

The Revenues of the Kings of *Persia* (which were vastly great) consisted partly of Money, and partly of Grain, Cattle, and the like, as the several Provinces could best afford; and were laid up in Places built for the purpose in some of the chief Cities, as *Susa*, *Damascus*, &c. Such a Place they call'd *Gaza*. The Queen had the Revenue of certain Cantons, assign'd her for her Wardrobe, which were call'd by the Name of the particular thing for which they were appointed; as the Queen's Girdle, the *Veil*: In like manner, the King gratified his Favourites, by assigning them the Revenues of certain Lands or Cities.

War.

2. Our Historian next proceeds to the military Government of the Eastern Nations. And here he observes, that the *Asians* were naturally a brave and warlike People, but were soften'd and enervated by Voluptuousness and Luxury, except the *Persians* (to whom what he says on the Subject of War is chiefly to be referr'd) before the time of *Cyrus*, for afterwards they became like the rest. The *Persians*, by proper Exercises, were train'd up for Soldiers from their Infancy; they list'd at the age of twenty, and it was accounted an unpardonable Crime not to enlist themselves at the time prescribed: they serv'd till fifty, after which none were obliged to go to the Wars.

The usual Arms of the *Persians* were, a Sabre or Cimeter, a Dagger that hung at their Belt on the right side, a Javelin pointed with Iron, the Bow and Arrow, and the Sling, for offensive Weapons; and for defensive, besides Shields and Helmets,

Helmets, they wore Cuirasses, Brassets, and Cuiſhes. The Horſes too, for the moſt part, had their Foreheads, Breasts and Flanks arm'd with Braſs; theſe were the *Equi Cataphracti*, or barbed Horſes. It is well known how much arm'd Chariots were in vogue in the Eaſtern Countries, both before and after *Cyrus*, (who much improv'd them;) tho' in later times there were ſo many ways contriv'd to render them uſeleſs, that at laſt they were entirely laid aſide.

Nothing could exceed the Order and Diſcipline of the *Persian Troops* under *Cyrus*. In Peace all means were uſed to preſerve their Activity and Courage, as hard Exerciſe, Mock-fighting, &c. Whenever they march'd, they obſerv'd the ſame Order as in the Day of Battle, and never encamp'd, tho' it were but a Night, but they ſurrounded the Camp with a Trench. Their Order of Battle was thus; they placed the Infantry in the Center, and the Cavalry on the two Wings, in ſeveral Lines, that the one might ſupport the other: the firſt conſiſted of the heavy-arm'd Foot, twelve Men deep; the ſecond of Pikemen; the third of the Archers, intermix'd with Slingers; the fourth Line was like the firſt, and ſerv'd for a Rear-Guard; behind all were plac'd rolling Towers, drawn by Oxen, containing each twenty Men: theſe Towers ſerv'd to retard the Enemy till the Army rallied, in caſe it was put into diſorder. Such was the Order of the memorable Battle of *Thymbrea*.

It is plain the Ancients underſtood all the fundamental Rules of Fortification, both offensive and defensive, that are yet underſtood; and if in any thing the Moderns ſeem to excel the Ancients in this Art, it is owing to their uſe of other Machines, and not to a greater Skill

Skill in Rules of the Art; as would be easy to show from their manner both of attacking and defending Places, (were there room for it here.) The Bishop of *Meaux* observes, that after the Reign of *Cyrus* the exact Discipline that was formerly among the *Persian* Troops, degenerated into a vain Ostentation, and profuse Luxury; and instead of the former severe Discipline and Frugality, there was nothing to be seen but tumultuous Numbers, and as great Superfluity and Delicacy in their Camps as in their Cities.

*Art.*

3. It appears, that the Arts and Sciences had not only their rise, but made considerable progress in the East. The vast Buildings of all kinds, as Towers, Cities, Palaces, Temples, Vaults, Bridges, Ramparts, &c. sufficiently show how much the *Assyrians* and *Persians* apply'd themselves to *Architecture*, tho' we have no Monuments left, whereby to judge what Degree of Elegancy, Proportion or Regularity was in those stupendious Works which History mentions. That they also apply'd themselves to *Musick*, both vocal and instrumental, is very plain, and is indeed a natural Consequence of their Love and Study of Pleasure; but here, as in *Architecture*, it can't be known to what Degree of Perfection they carry'd this Art, since no Specimens of their Compositions, in that kind, are transmitted to us. The *Medicine* of the Ancients seems to have been little more than what we now call *Botany*, or the Knowledge of Plants and their Virtues. Hence *Virgil*, speaking of a Physician who had been taught by *Apollo* himself, says,

*Scire potestates barbarum usumque medendi  
Maluit.*

*Æneid. Lib. 12. v. 396.*

The



The greatest Generals and Princes thought it not below them to study, and upon occasion to practise this Art; as appears from *Homer*. *Herodotus* tells us, it was a Custom among the *Babylonians* to expose sick People to be seen by Passengers, and to enquire of them, if they had ever been seiz'd with the like Disease, and by what Method they had been cured. The Situation of *Babylon* is a large Plain, the Purity and Serenity of its Air, besides the Tower of *Belus*, which serv'd for an Observatory, were considerable Advantages and Inducements to the Study of *Astronomy*; which the *Babylonians* were so famous for, that even the *Greeks*, who had a Vanity to be thought the Inventers of all the Arts, did not dispute the Invention of *Astronomy* with the *Chaldeans*: and indeed they must have apply'd themselves very early to this Science, since in *Alexander's* time they had a Series of Observations for 1903 Years; as *Cassius* inform'd *Aristotle*. As for the pretended Science of *Judicial Astrology*, or the Prediction of future Events, from the Motion or Position of the Stars, for which the *Babylonians* were remarkable, our Author (as the best Authors in all Ages have done) treats it with a just Contempt, as having no other Foundation than a superstitious Credulity, and an impertinent Curiosity to pry into Futurity; *Nullo enim modo futura de se sciendi*, says *Pliny*. The remains we have in the Bible of the Eastern Poetry is sufficient to show they neither neglected it, nor wanted a Genius for it.

The next thing to be consider'd is, the Religion of the Eastern Nations. The most ancient Idolatry, and the most universal, was that which had the Sun and Moon for its Objects; and the usual

usual way of paying Adoration to them was by applying the Hand to the Mouth, and afterwards stretching it out towards these Divinities. It is to this Custom *Job* alludes Ch. xxxi. v. 26, 27. The *Persians* in particular paid a profound Veneration to the Sun (whom they call'd *Mitbras*) by consecrating Chariots and costly Horses, and sometimes sacrificing Oxen to him. They also worshipp'd Fire, Water, the Winds and the Earth as so many Divinities; but their two principal Gods were *Oromasdes* and *Arimanius*; the first of whom they look'd upon as the Author of all the Good, and the other of all the Evils that befell them. The care of every thing concerning Religion was committed to the *Magi*, an Order instituted by *Zoroaster*, and which spread all over *India* and *Persia*. Their fundamental Doctrine was, that there were two Principles, one the Cause of Good, and the other the Cause of Evil; but they were divided in their Opinions, concerning the nature of these Principles: some thought both were eternal, others, that only the good Principle was from Eternity, and that the evil one was created; but all agreed in this, that there was a constant Opposition between them, which would remain till the end of the World; and that then each of them would have his own particular Dominion, which he would govern apart. There was another *Zoroaster* in the times of *Darius*, who made some Alterations in their System; particularly, he maintain'd, that there was one supreme and independant Principle, to whom the other two were subject; and that at the end of the World every one would be judged according to his Actions; that the good would be separated from the bad, and each Class rang'd under their respective Heads,

so to continue to all Eternity. This *Zoroaster* also introduc'd Temples, in which they preserv'd the sacred Fire, which he pretended he had brought from Heaven. Before him the *Persians* had no Temples, but perform'd all their Worship in the open Air. There was another Sect, call'd the *Sabeans*, which took its rise in *Chaldea*; they worship'd the Planets by Statues and Images, in which they imagin'd Divinity to reside in the same manner as they did in the Planets themselves; and herein they differ'd from the *Magi*, who allow'd no Emblem of the Deity but Fire.

Our Author next subjoins some Reflections on the Decay of the *Persian* Empire; which was owing chiefly to four Causes. 1. Their excessive Magnificence and Luxury, which enervated and render'd them unfit for Action, and unable to bear Hardships. 2<sup>dly</sup>, The low and slavish Condition of the People, which extinguish'd all Sentiments of Glory, Honour and Patriotism in their Minds. 3<sup>dly</sup>, Neglect in the Education of the young Princes. And lastly, Breach of Faith, and a little Slyness and Cunning (too often mistaken for Policy) in the Management of their Affairs.

## ARTICLE XXV.

HISTOIRE CRITIQUE des Pratiques superstitieuses, qui ont séduit les Peuples, & embarrasé les Savans. Avec la Méthode & les Principes pour discerner les Effets naturels d'avec ceux qui ne le sont pas. Par le Pere le Brun, Prêtre de l'Oratoire. Seconde Edition augmentée. à Paris chez la veuve Delaune, &c. 1732. 3 vol. 120.

That is,

*A Critical History of the superstitious Practices, which have seduc'd the Vulgar, and puzzled the Learned. Together with the Method and Principles how to distinguish between natural Effects, and such as are otherwise. By Father Le Brun, Priest of the Oratory. Second Edition with Additions. Paris, &c. 1732. 3 Vol. 12<sup>o</sup>. Containing 1506 Pages, besides the Dedication to Cardinal Fleury; the Preface and Elogium of the Author, containing 98 Pages.*

Q.

**T**HIS Work was first published in 1702, and the great Approbation it met with from the most learned Divines, as well as Philosophers; and the favourable Reception it was indulged by the publick in general, are a sufficient proof of its intrinsick Merit. However, altho' our Author had laid down and expos'd

pos'd very clearly, the *Principles* for distinguishing natural Effects, &c. he was afterwards of opinion, that it would be proper to treat that Subject in a greater latitude ; and this he has done in the present Edition, which was not publish'd till after his death.

The Editor, Monsieur *Ballon*, observes very justly, that few Divines, who have writ on *Superstition*, have taken the pains to verify the several Incidents related by them ; not to mention their having but a very superficial Knowledge of Philosophy ; and being guided wholly by a Croud of School-Terms ; which, instead of enlightning the Subject they treat upon, serv'd only to perplex and confound it. But as the Scope and Design of Works of this kind, is to determine, what is *natural*, and what is not so ; 'tis necessary that the Author should have some Skill in Philosophy ; and after having certified himself of the Truth of whatever he relates, he then should separate Truth from Falshood. Hence will appear, that a most important Circumstance, is, to seek for Principles, whereby natural Effects may be distinguish'd from such as are of a different Character ; which is the only method to write with certainty on a Subject of this nature.

The first Volume consists of three Parts. The first Part, the Subject of which is, *To discern Truth from Falshood in natural Effects*, is divided into fourteen Chapters.

In the first Chapter our Author shows the Necessity and Difficulty of distinguishing natural Effects, from such as are not so, and whence this Difficulty arises. He then observes, that what the ancient Sages, such as the *Chaldeans*, *Persians*, *Assyrians*, *Egyptians*, and *Phenicians*, have left

left us, is of very little use on this occasion ; they having written the most absurd Fables, and the most extravagant Practices. He then proceeds to point out the Causes of the Mistakes of those ancient Nations ; which was, the wrong Idea they entertain'd, and the abuse they made of the greatest Truths, of which he gives several Instances : and concludes with observing, that their natural History was intermix'd and confounded with Superstition.

In the second Chapter our Author shows, that we meet with very few helps in the ancient Philosophers, and other Naturalists, for distinguishing natural Effects from such as are not so, and the reason of this. Here, after taking notice of some Errors of the most celebrated Philosophers ; of the Idea which *Anaxagoras* form'd to himself of the first Cause of the World ; the Metempsychoses of *Pythagoras*, &c. he closes this Chapter with observing ; that, the use which may be drawn from the *Wonders* related by *Aristotle*, *Pliny*, and several other ancient Writers, is, to raise the Curiosity of such learned Men, as have an opportunity to search and discover Truth.

The third Chapter shows the Necessity there is of distinguishing, in effects of a marvellous nature, the true from the false ones ; and how much Credulity, as well as Obstinacy interfere with this distinguishing Faculty. This Chapter, with the fourth, fifth and sixth, contain a great number of celebrated Fictions, ancient and modern, of a very curious nature, which were look'd upon as Truths ; of which, for want of room, we can only give the following.

The fabulous Fountain of *Salmacis*, describ'd by *Ovid* in the fifteenth Book of his *Metamorphoses*,

phoses, which was said to make Men effeminate, has been adopted as a Truth by several Authors; and among the rest by \* *Tertullian*, who has these Words; *Salmacis, quæ masculos molles (facit) i. e. Salmacis, which makes Men soft and womanish*. But *Vitruvius* explains this Fiction thus. The Inhabitants of the Mountains, came down to the Fountain of *Salmacis* in order to dwell with the *Greeks*; and the latter being a polite and civiliz'd People, softned the rough and unpolish'd Manners of those Mountaineers:

The *Phoenix*, has been treated of by a great number of venerable Authors as a real Bird, and among the rest by *Herodotus* who first mentioned it, and describes it as follows: † “I never, says he, saw it but in Painting, and indeed 'tis not often seen in *Egypt*. The *Heliopolitans* say, that he comes thither every five hundred Years, at the Death of his Parent: In case he resembles the Painting I saw, he is about the bigness of an Eagle, and his Feathers of a gold Colour intermix'd with red. Several improbable Particulars are related of this Bird, such as, that when he comes from *Arabia* into the Temple of the Sun, he brings his Parent into it, enwrapp'd in Myrrh, and buries him in that Temple; that he makes the Vehicle as follows: He first works up a quantity of Myrrh into the shape of an Egg, and as heavy as he can carry, and then makes a Trial with it; which being done, he scoops or hollows it, and lays his Parent therein, and then makes the Mass just as heavy as it was at first; and this being done, he shuts or covers it with Myrrh, and carries it into the Temple of the Sun in *Egypt*.”

\* *Tertull. adv. Valent. 2. 15. p. 194.* † *Herodot. lib. 2.*

Our Author gives us a Description of this Bird from *Solinus*, and *Clemens Alexandrinus*; and after taking notice of several ancient and modern Writers, who believ'd the real existence of the Phoenix, he then shows that the whole is a mere Fiction, and concludes his Arguments with these Words: The exposing and refuting a Story that has been in such credit, shows how far the Credulity of Persons of the greatest Genius and Learning will sometimes go; the surprising Progress which a Fiction, related at first by one Writer only, will make; and on what occasions, we ought to look upon *Incidents* as false, tho' they have *not only* the Sanction of common Fame, but the Testimony of Authors of reputed Veracity.

He afterwards relates some idle Whimfies of *Vanderbeeste*, such as; that those who preserve the Ashes of their Forefathers, may raise Spectres or Phantoms in the same Form and Shape they appear'd in when living; and that the Apparitions (as he tells us) which are sometimes seen in Churchyards, may issue in a natural way from the Bodies buried in them. This *Vanderbeeste* had form'd a System of Physicks, which was founded on what he calls the *Idea seminales*, on seminal Ideas; and by these he pretends to account for the manner of the Resurrection at the last Day.

Our Author takes notice of the Story which is related of *Mahomet's* Tomb being suspended aloft by a Loadstone, and shows, from *Bernier*, the Impossibility of suspending in the Air a large weight of Iron; as he likewise does of a famous Property which is related of the Loadstone, viz.

That two Persons at a great distance from one another, may communicate their Thoughts reciprocally,



procally, by each having a Sea-Compass along with him, on which the twenty-four Letters of the Alphabet are written: for (say these fictitious Writers) at the same time that the Needle in one Compass, is turn'd to a Letter writ on the Brim or Side of it; the Needle in the other Compass will point to the very same Letter, and consequently the Persons thus absent may hold a silent Converse.

After this he mentions several fictitious Tales, which *Aulus Gellius* tells us he had read in Authors of great repute; how, that in the Countries situated in the North, Men were seen who are so many *Cyclops*, or had but one Eye in their Forehead. That in *Albania*, there were Men who saw better in the Night than in the Day: That in *Africa* there were whole Families whose Voices only bewitch'd People; insomuch, that if any of these applauded, as they were going along, the Beauty of Trees, the Fruitfulness of a Harvest, a pretty Child, a good Horse, &c. these all died immediately, without any farther Ceremony. That the bare Glance of some of the Inhabitants of both Sexes of *Illyria*, was mortal; and that in each Eye of these Persons there were two Eye-balls. That some *Indians* had a Head shap'd almost like that of a Dog, and bark'd like one: that others were without either Neck or Head, having their Eyes in their Shoulders: and, what was most wonderful, a People were seen, whose Bodies were hairy, and cover'd with Feathers like those of Birds; and liv'd on no other Sustenance than the Odour of Flowers. *Gentem esse corporibus birtis & avium plumantibus, nullo cibatu vescentem, sed spiritalium florum naribus hausto victitantem, &c. Noc. Arctic.*  
Lib. 9. Ch. 4.

We shall not take notice of the Woman at *Lisbon*, whose Eyes were so piercing, that she could see through the Earth at any depth, &c. we having already mention'd it in a former Journal; nor of the famous *Rabbit-Woman* of *Godalmin*, her Story being so fresh in the Minds of all People.

The learned *Father*, in the third Chapter, observes, that most Authors write with a view to their own Wants, rather than for Fame, or the Instruction of the Publick; *Fami non Famæ*, as *Ibuanus* says. The Aim of others is merely to display their Erudition, and to show, they have collected, all that has, or can be said, on the Subject they write upon. The latter are fond of appearing very learned; the former swell their Works in the shortest time possible, and don't allow themselves leisure to examine what they advance. Both transmit to posterity a great number of Untruths, but which are afterwards look'd upon as supported by a kind of general Consent. Hence it is that People are so apt to give credit to Fictions.

'Tis an unhappy Circumstance, that we should be oblig'd to suspect the Veracity of Compilers, and even of Historians of Reputation and Figure! And yet nothing can be more necessary than this distrust, if we may believe the gravest Authors.

*Diodorus Siculus* look'd upon all the Writers who preceded him as fabulous. *Hellanicus*, says he in his first Book, and *Cadmus*; *Hecataeus quoque & id genus præci omnes ad fabulosas assertiones declinarunt*. *Strabo* likewise accuses of Falseness, those who had written concerning *India*; without excepting the celebrated *Megasthenes*.

*gaſthenes*, whoſe Work is quoted by ſo many of the Ancients, but is loſt.

In the ſixth Chapter, our Author obſerves, That as we cannot eaſily judge of the Truth or Falſhood of what is told us concerning far-diſtant Countries; we ought to be very cautious how we give too much credit to the relations of Travellers; and that 'twould be of great ſervice to the Publick, to prevent theſe from ſpreading their Untruths. That not long ſince the Impreſſion of one of theſe fabulous Travels was ſtopt; and it were, ſays he, to be wiſh'd, that all others in the ſame Caſt ſhould meet with the like Treatment. He then preſents us with an Extract or two from the *Voyages of John Struys into Muſcovy, Tartary, Perſia, &c.* and among other particulars, with what this fabulous Traveller relates to have ſeen in the Iſland of *Formoſa*, viz. That all the Inhabitants of the ſouthern part of that Iſland, have a long Tail like that of an Ox hanging at their Backs. He concludes with ſaying, it were to be wiſh'd, that the Fictions with which *Lucas* has interſperſed his Travels, had been exploded; however, ſays he, this Writer had no need of being criticifed; for the Publick have been put ſo much out of conceit with his Writings, that very few People will give credit to ſuch Particulars as he has related with Truth and Sincerity.

The Subject of the ſeventh Chapter is, of the Medium we are to obſerve between over-great Credulity and Incredulity; or an Obſtinacy to believe nothing of an extraordinary and wonderful Nature; together with ſome Reflections on the manner of diſcovering whether theſe extraordinary Incidents are true, with Examples. The answer which is made to ſuch a laugh and

explode every thing of an extraordinary nature, is as follows. Some Persons, says our Author, will cry, I never saw a Prodigy, nor any thing of a marvellous nature; and after this laugh at every thing that is related of this kind. To these I shall speak from *Cicero* in his first Book *de Natura Deorum*, where he addresses *Epicurus* in these Words: Let us therefore reject whatever History relates, and what we discover by Reason; let those who live in inland Countries not believe there are Seas, How narrow are the Limits of your Mind! If you were a Native of *Seripbos*, and had never travell'd out of that Island, in which you had seen only Hares and Foxes, would you believe there were such Beasts in the World as Lions and Panthers, when these should be describ'd to you? But if a Person was to speak to you of the Elephant, would you also think he laugh'd at you?

In the seven remaining Chapters, the Author establishes Principles in order to judge whether an effect be natural, of a miraculous or superstitious kind. That 'tis not always possible to distinguish natural effects from such as are supernatural, &c. On this occasion he gives us two Incidents of a singular kind. The first, that whilst *St. Charles Borromeo* was at Prayers, a wicked Wretch discharg'd a Musket with a design to kill him; the Ball went thro' the Saint's Clothes, and put him to great pain, but was of no worse consequence than leaving a red Mark on his Skin. The second, that the Marquis *de St. Geniés*, an Officer, who read the New Testament with great Devotion, and always carried some part of it in his Waistcoat Pocket, being struck with a Musket-ball in an Engagement, the Ball only flew into his Pocket, and the

the Leaves of the Testament to this Passage in it: *She—touch'd the Border of his Garment, and immediately her Issue of Blood stanch'd.* Luke viii, 44.

The Author's Reflections on this Occasion are these—One cannot absolutely determine whether this is natural, or the effect of an immediate Protection. Christians have always allow'd the Ministry of good Angels; and as this Protection cannot be denied in certain Cases; and that good Christians have often experienc'd it, tho' in an invisible manner; it consequently prevents our distinguishing sometimes whether an effect be purely natural or not—Possibly these Inferences may not satisfy all the Readers of our Journal.

In the twelfth Chapter, the Subject of which is, that a great number of Practices which for a long Series of Years have been look'd upon as natural, have at last been found to be the result of Superstition; notice is taken of the *Ætites* or *Eagle-stone*, which *Dioscorides*, in his fifth Book, relates to have been employ'd in the following manner for the Discovery of Thieves. This Stone being pounded, the Powder was mix'd up with Bread made for that purpose, when all the Persons suspected were oblig'd to eat of it; and 'twas assur'd, that he who had committed the Robbery could not swallow the Bread. This superstitious Usage is of great Antiquity, as Dr. Gale has observ'd in his Notes on *Jamblicus*. *Zara* and *Peucer* tell us, that Thieves were found out by the Motion of an Ax fix'd to a Stake or a long Pole. Many Persons have made a trade to discover Robberies by an *Astrolabe*; and several Philosophers have fancied that they saw clearly into the Reason of this Practice. Heaven, say

these, is a Book, in which all things past, present and to come, are seen. 'Tis declar'd in *Josephus* and *Origen*, that *Jacob* had read in the Tables of Heaven: why therefore may one not read the worldly Events in those Tables which represent the Situation of the heavenly Bodies? What a number of Fooleries, says our Author, have been related by *Postel*, *Flud*, *Cornelius Agrippa*, and others?

In the fourteenth Chapter mention is made of those Pleadars taken notice of by *Aelius Lampridius*, who, in order to succeed at the Bar, used to purchase the Membrane or Cawl, with which Children are sometimes born. This Custom became very common, and lasted for several Ages; and 'twas imagin'd, that this Cawl gave success to those who possess'd it.

The Author concludes the first Book with this Reflection, *viz.* That 'twould be of great service to the Publick, were *Natural History* frequently revised, and that *Virtuosi* would endeavour to confine it within the Bounds of Truth. The Subject is of the noblest kind, and vastly copious; and were the *Studious* to trace matters so far backwards as to the Origin of Fables, the Search would be equally curious, instructive, and entirely new. This Book contains a multitude of very excellent, physical Enquiries, of which we cannot take any farther notice, because of the narrow limits to which we are confin'd.

The SECOND Book, the Subject of which is, how to distinguish the Truth as well as Falshood of supernatural Effects, consists only of four Chapters; and these treat chiefly of the following Particulars: *viz.* Of the Causes of natural Effects.

Effects. The Necessity of admitting Spirits, and ascribing to them what cannot be produc'd by Bodies. Whence arises the Incredulity of several Persons, with regard to Prodigies and Miracles. Whether the Devil can be the Author of some Practices or Usages, altho' no Compact or Agreement has been made with him, &c. Plan of a Treatise of Witchcraft; the Nature of Spells, and the various kinds of them; Maxims of the Parliament of *Paris*, with regard to Wizards and Witchcraft: that Incidents of an extraordinary nature ought to be verified as clearly as possible. Extract of a Letter from M. *Nicole*, and the History of the dumb Woman who recover'd her Speech at the Tomb of *James II.* King of *England*, &c.

In this Book the Author advances several Principles upon the Christian System, which cannot fail of being disapproved by those who allow themselves a great latitude in thinking, as well as the following Quotation from the famous *Gerfon*. 'Tis certainly, says that Author, an Impiety, and an Error directly repugnant to the Scriptures, to deny that Devils are the Authors of several surprising Effects; and those who look upon every thing that is related on this Head as fictitious, deserve a severe Correction.

Sometimes the Learned themselves are susceptible of this Error, and that because they suffer their Faith to be weaken'd, and darken the Light of Nature. Their Souls, employ'd wholly in sensible Objects, refer every thing to the Body; and cannot raise themselves so high as Spirits abstracted from Matter. *Plato* observes, that nothing prevents so much our finding out the Truth, as the referring every thing to what  
the

the Senses present to us ; *Tully, St. Austin, Albertus Magnus, William of Paris*, and above all, Experience, have taught us this. And indeed a Proof of this is seen in the *Saducees*, and the Followers of *Epicurus* ; who, as they admit of nothing but what is of a corporal nature, may be rank'd among the mistaken Wretches mention'd by *Solomon* in *Ecclesiastes*, and the *Book of Wisdom*, who were so foolish as to imagine they were not inform'd with a Soul ; and yet believ'd, that some Effects can be produc'd only by the Intermediation of Spirits. So far *Gerson*.

That our ingenious Author himself is too credulous on several occasions, might be manifested in a great many particulars ; as when he relates for genuine the Miracles which were perform'd by *Simeon Stylites* in the fifth Century, who liv'd forty Years at the top of a Pillar or Column. This Column, says he, was visited by People from all parts of the World ; *French, English, Spaniards, Persians*, and Infidels of every Sect resort to it, and ravish'd at all they see, are immediately converted. Hereticks, Catholicks, Monks, Priests, Bishops, all flock to it, and return back overjoy'd, and convinced of the Truth of the Miracles they had before heard— But as our Author was an Ecclesiastick of the Church of *Rome*, are we to wonder at his giving credit (seemingly at least) to some Relations of this kind ?

Our Author is strongly of opinion, that superstitious Practices and Usages have been taught by evil Spirits ; that these have often, in latter times, appear'd to Persons of too inquisitive a nature : and 'tis known, (says our reverend Writer, with the greatest Seriousness) that *Luther* and *Zuinglius* thought such visits as these an honour



honour to them— He has several Reflections on that suppos'd Incantation or Spell, call'd in *French* *Noûer l'aiguillette*, i. e. *the being render'd impotent*; and gives a Quotation from the *Abbe Guibert* of *Nogent*, who relates, that his Father and Mother had been bewitch'd by an Incantation of this kind, for seven Years; and that at the end of this Term, an old Woman dissolv'd the Charm, and by that means they were enabled to fulfill their conjugal *Devoirs*.

In the third Chapter of this second Book, we have a Plan or Scheme from the famous *Bayle*, for forming or drawing up a Treatise of Sorcery. In the remaining part of this Chapter, the nature and different kinds of *Chance* or *Hazard* are explain'd, &c. and among other particulars he has these Reflections upon *Lotteries*. I wonder, says he, that several Persons of good Sense should condemn Lotteries in general, merely because of the *Chance* or *Hazard* that is in them; as tho' the Adventurers had recourse to Destiny, or consulted the Will of the Almighty. In case any Persons have recourse to *Chance* in this view, they certainly commit a Sin, because of their erroneous Consciences: these must therefore be instructed, and convinc'd of their Error, but then no consequence can be drawn from this against Lotteries. It would, indeed, be no difficult matter to show many Inconveniences to which Lotteries give rise; and particularly to prove, that they inflame the thirst which Mankind have for Riches, by inspiring them with a desire of procuring Wealth without Labour. But then we are not to assert that a Lottery is evil in itself; and for that purpose refer to the reason of *Chance* or *Hazard*, which is absolutely a very bad one.

The

The Author is of opinion, that there are more Incidents of an extraordinary nature than is usually suppos'd, and gives us the following as genuine. A Man, says he, thus made a *Spell* for the killing of Beasts, as he himself confesses, when he is in Liquor. The Fumes of the Wine being evaporated, he declares, that in case the Spell is dissolved, he must certainly die. The Person who dissolves the Spell, declares the same thing at six leagues distance; and the prosecution carried on in *Paris* and in *Pacy*, leave no room to doubt but that at the very Hour the Spell was dissolv'd, the Wretch that had made it, who was of a very vigorous Constitution, was seiz'd with dreadful Convulsions, and died in them.—Our reverend Author relates another Story, which he also declares to be genuine; of a young Gentleman who was bewitch'd by a Shepherd as he was riding along, insomuch that his Horse would not go forward, tho' he whipt and spurr'd him for a long time together: that after this the *Youth* was delirious; so that going up one day into his Room at his Father's House, he imagin'd he saw the Shepherd, and his two black Dogs in it; when he run down again in the greatest terror, and several People returning to the Room with him, he still insisted that he saw the Shepherd, tho' no body else perceiv'd any thing: that some Hours after, the Fit being again upon him, he fell down, crying aloud, that the Shepherd was upon him, and almost crush'd him to death; upon which he pull'd out a sharp-pointed Knife, in presence of several Spectators, and giving five thrusts with it, it was found that the genuine Shepherd had receiv'd five Wounds in his Face. (Admirable!) The rest of the Story is equally edifying, and con-

concludes with the Recovery of the Youth, by the virtue of Masses and Exorcisms, and the penitent Death of the Wizard.

But another Story which our Author afterwards found to be a mere Imposture, is the following. One *Catherine Dupré*, born near *Roan*, pretended to have lost her Speech in 1691, by a profligate Wretch, who gave her a Nose-gays two Hours after which, her Tongue was suddenly shorten'd, insomuch that it could not reach to her Teeth: a Tumour, twice the bigness of the Fist clench'd, arose upon her Breast; her Body grew black, and her Mind was lost in Distraction. After several Attempts to cure her, she was carried to the Tomb of King *James II. of England* (mighty famous for Miracles) in 1702. At her return from it the first time, she was very restless, and could not make her Confession. She return'd in a Week's time, and after she had spent three quarters of an Hour before the Chapel in which the King's Body is deposited, she found herself all over of a Sweat and fainted away; upon which a little Boy, who was order'd to accompany her, was afraid, took to his heels, and left her alone: but some Persons, who were still in the Church, went up to her, carried her to the Door in order to give her Air, when on a sudden she declar'd she had been dumb almost twelve Years, and that God had that moment restor'd her to her Speech, by the Intercession of King *James*. Her Tongue grew to its wanted length, the Tumour sunk quite away, and she continued to speak very distinctly, but in a low, hoarse Voice, and with some pain. This Creature was afterwards found to be an errant Cheat and a Thief.

We

We pass now to the **THIRD Book**, which treats of *such Preservatives as are look'd upon to be natural or miraculous*, and is divided into five Chapters; and these treat of Errors or Doubts relating to *Talismans*: The reason why the Ancients employ'd them, and their Original. That natural Philosophers are as superstitious as the Vulgar, with the Enumeration of some Preservatives, &c. How difficult a matter it has been in all Ages to undeceive the World with respect to Rings, Amulets, and other singular Secrets which have been used in the healing of Maladies. Of superstitious Preservatives of Cities, excus'd by the *Literati*, and justly condemn'd by the Church: and concludes with the account of several superstitious Usages; which were publickly authoriz'd for the driving away Grubs or Locusts; for obtaining Rain; St. Peter's red Keys, and those of St. Hubert, a Preservative against Madness.

This short account shows, that the Reader is to expect a great number of curious Particulars, with a few of which we shall now present him.

These *Talismans* are little Figures engrav'd on Metal, under a certain Constellation; and 'tis no wonder, says our Author, that the *Sabeans*, the *Chaldeans*, and *Egyptians* gave credit to them, and were persuad'd that a Plant, or a Piece of Metal devoutly prepar'd under a certain Constellation, could preserve from several Misfortunes, and procure them very considerable Advantages. The cause of this was owing to their superstitious Physicks, which admitted *Intelligences* in all things. According to them, the most powerful among these animated the celestial Bodies, and all the other *Genii* depended on these. Hence arose the Worship that was paid

to the Stars; hence the firm Persuasion that all things were owing to their Influence; and that their Protection was to be implor'd in Adversity, in order to be freed from it.

He then takes notice of a superstitious and whimsical Practice of the Inhabitants of *Cleone*, ridicul'd by *Seneca*. These People, whenever a Cloud appear'd that was going to descend in Hail, used to sacrifice Lambs; or making an Incision in the Finger, Blood was drawn from it, when the Vapour of it was said to rise as high as the Cloud, and either drove it at a distance, or quite dispers'd it. To this Fiction he subjoins another, concerning the virtue of Coral in removing panic Fears, and for driving away Hail and Thunder; which how improbable soever it may appear, yet that celebrated Philosopher *Fortunio Liceti*, pretended to account for it physically, by declaring that Coral exhales a hot Vapour, which rising in the Air, disperses whatever may cause the Hail or the Thunder.

The Emperor *Constantine* allow'd by law of such Practices as were employ'd for the recovery of Health; for driving away Rain or Hail, which might spoil the Fruits of the Earth; because these were of advantage, and hurtful to no Person: however, this Law was afterwards repeal'd by the Emperor *Leo*. *Constantius* made a Law, which was executed so expressly and literally, that *Valentinian* put an old Woman to death, who cur'd intermitting Fevers by the Power of certain Verses: and caused a young Man to be beheaded, who being in the Bath, put his Hand upon a Marble, and repeated seven Letters of the Alphabet, in order to cure the Stomach-ach.

We find by *Pliny*, that *Amulets* were very much cried up in *India* in his time. These were made

made with little Stones, like an Emerald, which were streak'd thro' the middle with a strait white Line, for which reason they were call'd *Grammatias*; or with many Lines, and therefore call'd *Polygrammos*. However, all Persons of good Sense laugh'd at these *Usages*, and were justly persuad'd, that they could not produce or effect any thing in a natural way. Those were punish'd from time to time, who used to wear Amulets about their Necks in order to cure *tertian* and *quartan* Agues, *Damnati sunt & qui remedia quartanis tertianisque collo annexa gestarent*, says *Spartian*: and several Persons were sentenc'd to die under *Valens* and *Valentinian* (both Christian Emperors) for making use of Amulets.

Mention is afterwards made of the *Preservatives* or *Charms* of Cities and Provinces. The ancient Heathens boasted very much their *Palladia*, or little Statues kept with the greatest Veneration, which were to preserve Cities from Fire. The *Trojan Palladium* was very famous; however, the Christians were not amus'd by these Images; and besides, the Event plainly show'd, that they did not preserve the Cities from Fire, but stood themselves in need of human Assistance, in order to prevent their being consum'd in the Flames, as *Firmicus Maternus* observes. *Reservatum non propriis viribus, sed humano præsidio: ab utroque enim loco (Troy and Rome) homines liberarunt, & translatum est ne humano flagraret incendio*, says this Author. In the City of *Marseilles*, the Eve of *Corpus Christi* Day, and on the Festival it self, an Ox adorn'd with Ribbons and Knicknacks, is carried up and down the City; Flutes, Bagpipes and Kettledrums sounding all the way. Great numbers of old

old Women carry little Children to kiss this Ox, and multitudes of the Ignorant are vastly desirous of getting some of his Flesh, he being kill'd the day after. That Ceremony, says our Author, will probably be look'd upon as a relique of Paganism, but 'tis not of antiquity enough for that: However, the Vulgar think this Ox can perform great Cures.—The Christians of the East used anciently to have Bears, trick'd up with little pieces of Silk of various Colours, carried up and down from City to City; and notwithstanding the Prohibitions of the Church, small bits of these Silks, with a little of the Bear's Hair used to be distributed as a wonderful Preservative against Diseases. The Women willingly lavish'd their Money to procure these; and over and above the bargain, they used to make their Children touch the hinder parts of the Bear, in order to preserve them from Diseases of every kind, as *Zonares* relates. But these Practices were condemn'd by the Canons.

*Martin of Arles* wrote a Treatise against the Superstitions of his time, viz. in 1560; in which, among several superstitious Practices, which deceive the Vulgar only, he explodes others that were publickly authoriz'd by the Clergy and Magistrates: such was the following. In some parts of the Kingdom of *Navarre*, the People, in the time of a Drought, used to go to the Statue of *St. Peter* to implore for Rain; and in order to prevail the better with the Saint, his Statue was always carried to the River side: There, some used to cry aloud or sing; *St. Peter*, assist us in our Wants, and cause it to rain once, twice, thrice. (*Sainte Petre, succurre*

*nobis in hac Neceffitate, &c. hoc I, hoc II, hoc III.)*

As the Statue used to be vastly silent upon this occasion, some of the Spectators were so bold as to call aloud; Let the Statue of the most blessed St. *Peter* be plung'd in the Water. Upon this the chief Men of the Place would answer; that this was carrying the matter too far; and that the Saint, as a good Pastor and Father, would not fail to indulge their wishes. Upon this, some were bound for St. *Peter*, and 'twas declar'd, that it never fail'd to rain within four and twenty hours after this— 'Tis surprising, says our Author, that the very same custom should have prevail'd in some places even in this age.

The last Tale with which we are entertain'd, is, of the Preservative against Rats, introduc'd by the Friars of the Monastery of *Ardennes*. 'Tis pretended, that in the Territory of the Abbey, and its Dependencies, there is not so much as one Rat; and that they owe this favour to the Merits of St. *Udalric*, Bishop of *Ausbourg*, some of whose Reliques are deposited in this Church. The *Religious* out of gratitude chaunt once a Year, viz. the fourth of *July*, being St. *Udalric*'s Festival, a particular Mass; and give some Measures of Wheat among the Poor. 'Tis farther said, that Bread is blessed in this Monastery; and that if little pieces of it are scatter'd up and down in the Holes, or those Places in a House which are infested with Rats; such of the Vermin as eat them, will either die, or leave the place. Not to mention, says the Author, that this Privilege of St. *Udalric* has all the air of a Fiction; 'tis manifest that the employing of holy Bread to this use is indecent and



and superstitious, since there are so many natural Methods by which Rats may be destroy'd.

We must refer our Extracts of the second and third Volume of this Work to our next Journal.

## ARTICLE XXVI.

*Britannia Romana, or the Roman Antiquities of Britain. In three Books. The first contains the History of all the Roman Transactions in Britain; with an Account of their legionary and auxiliary Forces employ'd here, and a Determination of the Stations per lineam valli: Also a large Description of the Roman Walls, with Maps of the same laid down from a Geometrical Survey. II. Contains a complete Collection of the Roman Inscriptions and Sculptures, which have hitherto been discovered in Britain, with the Letters engraved in their proper Shape and proportionate Size, and the Reading placed under each; as also an Historical Account of them, with explanatory and critical Observations. III. Contains the Roman Geography of Britain; in which are given the Originals of Ptolemy, Antonini Itinerarium, the Notitia, the Anonymous Ravennas, and Peutinger's Table, so far as they relate to this Island: with particular Essays on each of these antient Authors; and the several Places in Britain mentioned by them. To which are added a Chronological Table, and Indexes to the Inscriptions and Sculptures, after the manner of Gruter and Reinesius. Also Geographical Indexes both of the Latin and English Names of the Roman Places in Britain, and a general Index to the Work. The whole illustrated with above an hundred*

*Copper Plates.* By JOHN HORSLEY, M.A. and F.R.S. London printed for JOHN OSBORNE and THO. LONGMAN, at the Ship in Pater-Noster-Row. 1732. Folio. Pages 520, exclusive of Preface, Cuts, Chronological Table, and Indexes.

## D.

A Multitude of things must conspire to make a good Book: 'Tis not enough that the Subject be interesting and important, the Composition well conducted, and the Body of the Work compleat; but the Appendages must also be well order'd, and a due regard had even to Externals and Decoration.

'Tis rarely a Book comes before a Journalist with the Conditions of this now before us; where in every thing contributes to its advantage; where all Parties have acquitted themselves with Honour: where Exactness of Researches, and Neatness of Style vie with Beauty of Paper, and Print; and Choice of Materials, with Correctness of Impression—Thus much we could not forbear to say, in an age where we find much more frequent occasions for Censure on this head, than of Praise.

The *Dedication*, which is to Sir R. Ellys, is well turn'd. The Author, we are inform'd, did not live to present it. He just finish'd his laborious Work; and for reward was call'd to receive it in another World. Happy in this, that he has left such a Monument behind him of his Worth and Learning! Happy for the Publick, that he had time to bring his useful Design to Perfection! We want Memoirs of his Life to furnish out an Elogium, which otherwise we should have given with pleasure; but we cannot refuse him his Apotheosis:

*Insueti*

—*Infueti miratur limen Olympi,  
Sub-pedibusque videt muros, & rudera*—

The *Preface* opens his Design very well: gives us the occasion of the Book; and how he was drawn insensibly into so vast a Scheme, from a very narrow one. He began with some brief Notes for private use. The Inscriptions which now make the second Book, were the first and principal point in view; the Geography, which makes the third part, is an Addition beyond what was first intended, and has occasioned a great delay in its Publication. The pains the whole has cost him are incredible. Beside the usual ones in the Study, he had additional Fatigues: several thousand Miles were to be travell'd over, to visit antient Monuments, and a great number of actual Surveys and Measurements to be made.

The *Usefulness* of the Study of antient Monuments is shewn by the Author very sensibly: To argue it “of no Importance to Mankind, “to know for instance, whether a *Roman* Wall “passed this way or that; or whether such a “*Roman* Inscription be to be read this way or “another!” he shews, will hold equally against all speculative Learning: Half the Theorems in Philosophy and Mathematicks are such as it would be hard to shew any particular advantage of; unless the Cultivation of the Mind in any respect be reckon'd among real advantages. But the chief Fallacy on which the Objection is founded, is, that it takes but in a small part, yet draws a Conclusion concerning the whole. In a large System the minuter parts are not to be considered separately, and their Importance measured on such an abstract View; but the Useful-

ness of the whole Design is first to be regarded, and that of the lesser parts to be estimated as they contribute thereto. Thus a minute Inquiry into particular Circumstances of *Time* and *Place*, separately consider'd, appears a matter of no great moment; yet what is all Chronology and Geography, but a Collection of these digested into a regular Body?—Thus much is just: the Sequel of his reasoning on this head, seems less conclusive; nor will weigh much with any but those already prepossess'd in favour of the Study: excepting, perhaps, a moral use which he subjoins: “What, “in effect, can give us a more affecting Sense of “the Vanity of the World, than to see such “vast Works, suitable to so powerful and extensive an Empire, all laid in Desolation, “and their very Ruins destroy'd, *Ipsæ periere Ruinæ!*”

The Preface closes with some additional Remarks, which occur'd to the Author, on his last review of the printed Sheets; in which he brings new Considerations, sometimes to support, sometimes to retract, sometimes to modify, what he had before advanced: Also some Discoveries of Inscriptions, made since his Book was compos'd—This part, making some twenty-seven Pages; we apprehend would have come more suitably at the end of the Work, after the manner of a Postscript. It seems an Impropriety to join it with the Preface, to which it has no relation: nor will it be intelligible if read, as a Preface ought to be, before the Body of the Work.

We come now to the Work itself; which, as already intimated, consists of three Books. These, having no immediate Connexion with each

each other, we shall consider separately, confining our present Account to the first part, and reserving the rest for a future Journal.

The first Book is distributed by the Author into ten Chapters; the five first of which give an account of the *Roman* Transactions in *Britain*, from the time the Island became first known to the *Romans*, to the time it was totally abandoned by them, divided under five periods. It will not be expected we should enter into the Detail hereof; yet something it will be necessary to give, to show in what manner the Author treats his Subject, and how he differs from others who have touch'd on the same part of our History before. To do this, we shall give a slight sketch of the principal Points, and single out, here and there, a Passage by way of Specimen of the rest.

*Julius Cæsar* appears to have been the first p. 2.  
*Roman* who made any hostile attempt on *Britain*; which, as some Authors affirm, before Cæsar's  
Expedit. to  
Britain.  
him, was even unknown to the *Romans* \*. His Motives, in this Expedition, are by some attributed to the Prospect of getting large Pearls here †; *Tacitus* giving a hint, as if our Country at that time was famous on that score ‡. But in reality we need seek no other motive of *Cæsar's* Undertaking, than Ambition and Glory; tho' he himself avows, as the chief reason of his Expedition, that in almost all the *Gallick Wars*, the *Britons* had assisted the Enemy ||.

Before *Cæsar* set out from *Gaul*, he sent *C.* p. 3.  
*Volusinus* to reconnoitre the *British* Coast: then marching into the Country of the *Morini*, from whence the Passage into *Britain* was the shortest,

K k 4 he

\* Sueton. Vit. Jul. Cæs. c. 25. † Sueton. ib. c. 47.

‡ Tacit. Vit. Agric. c. 12. || de Bell. Gall. l. 4. c. 18.

he receiv'd Embassadors from the *Britons*, who being appriz'd of his Design, sent to offer him their Submission. These *Cæsar* dismissed civilly, and with them sent a *Gaulish* Prince, *Comius*, to make a Party in his behalf; and soon after embark'd himself, with two Legions of Foot, in eighty Transports, ordering his Horse in eighteen more, to embark at a Port eight Miles off, and follow him. Arriving on the *British* Coast, and finding the Natives up in arms, he sails eight Miles further, and with much difficulty, after a vigorous Opposition from the *Britons*, lands his Army. The *Britons* retiring, send their Embassadors to offer Submission, and Hostages; but understanding, soon after, that his Fleet had sustain'd some damage, and that he was streighten'd for Provisions, and wanted Horse; they attack him a-new; first while his Legions are foraging, and again in his very Camp. Being repuls'd and pursued, and fire set to their Houses, they send new offers of Submission, and double the number of Hostages; upon which *Cæsar* returns, with the first Wind, to *Gaul*.

p. 7.  
Second De-  
scents on  
Britain.

The next Year he made a new attempt with a greater Force; a Fleet of eight hundred Sail, and five Legions, and two thousand Horse on board. These sailing from *Portus Itius*, land without opposition, pursue the *Britons*, who had retir'd within the Country, and drive them from their Post, behind a River, into a thick Wood. Being call'd back to refit his Fleet, which had again been much damaged; he marches towards the *Britons* again; who had now given the supreme Command to *Cassivellaun*, King of the *Trinobantes*. Some of these, after other Skirmishes, attack the *Roman* Camp, sur-  
prize

prize the Guard, and charging back again thro' two of the prime Cohorts sent to the relief of the *Romans*, make a safe retreat. Next day three Legions with all the Horse, being attack'd at Forage, repulse, and pursue the *Britons* with considerable Slaughter; who henceforward begin to abate of their Resistance; and never attack the *Romans* more with all their Force. *Cæsar*, on this, marches towards the Territories of *Cassivellaun*; fords the *Thames*; tho' fortified with Stakes, and defended by the *Britons*; wastes the Country; receives the first Overture of a Surrender from the *Trinobantes*, and places over them a new King in *Cassivellaun*'s stead. The other Nations following the example; he receives Hostages from them; storms *Cassivellaun*'s Town; and his Camp being attack'd by four Kings of *Kent*, the *Romans* repulse them with Slaughter. *Cassivellaun*, cast down with Misfortunes, and chiefly by the desertion of his Allies, treats with *Cæsar* on a Surrender, agrees to pay him Tribute, and give him Hostages; who hereupon sails back to *Gaul*.

P. 2. 1

Thus stands the Thread of this memorable Story; and thus much has already been elegantly enough described by *Milton*, and after him by *Tyrrel*, *Rapin*, and other popular Historians. But their relation, it must be own'd, is defective, for want of the Circumstances of Time, Place, and other Particulars necessary to authenticate and make it satisfactory; especially to the more knowing in History, who have long learnt to pay little regard to relations, that are not minutely circumstanc'd—Here then Mr. *Horsley* distinguishes himself, having bent every Nerve, made use of every Light that Chronology, Astronomy, or Criticism, could supply, in order  
to

to settle the *Æras*, as well as the *Places* of each Event, and to ascertain the *Success* of the whole.

p. 9.  
Time of  
Cæsar's  
Expedi-  
tions.

For an instance in the *Chronological* way : To settle the time of *Cæsar's* first *Descent*, he adopts some Considerations of *Dr. Halley* ; lays down the Consulate of *Pompey* and *Crassus*, the Time of *Augustus's* Death, and an Eclipse of the Moon, by which *Drusus* quieted the *Pannonian Army* mutinying on the occasion, as so many *Data*, from which he finds, that *Cæsar's* landing must have been on the fifty fifth Year current before Christ, This point being settled, he proceeds, from *Cæsar's* Relation, to fix the very Day and Hour of the same, which he, with *Dr. Halley*, finds to fall on the twenty-sixth of *August*, about six in the Evening ; with more Accuracy as well as Certainty, than many modern Events have been decided. *Cæsar's* Continuance in *Britain*, he shews, was at most not a Month, and that he probably departed about the twentieth of *September*.

p. 10.

The time of the *second Descent*, *Mr. Horsley* shews, was in the fifty-fourth Year before Christ, some time before the tenth of *August*, and he departed again before the middle of *September*.

p. 11.  
Place  
where Cæ-  
sar landed.

The like diligence he shews in *Geographical* Matters. Thus to settle the *Place* where *Cæsar* landed, he makes use of the Circumstances in *Cæsar's* own Narration ; as, the Tides, the Wind, the Conditions of the Shore ; also the Port where the *Romans* usually landed afterwards, and the *Roman Station* near it : from all which he gathers, that it was northward of *Dover Cliffs* where *Cæsar* first showed himself ; and *Richborough* the Place where he landed. After the same manner he fixes other Points of the Geography of *Cæsar's* Motions. The *Portus Itius* where

p. 12.



where he embark'd, he shews to have been *Calais*: the Port where the Horse were put on board, *Gravelines*: the River behind which the *Britons* were posted, the *Stour*; the strong-hold near it, whither they fled, *Canterbury*: The Place where *Cæsar* crossed the *Thames*, *Kingston*, and *Cassivellaun's* Town, *St. Albans*, or the antient *Verulamium*; which at that time he shews to have been a more considerable Place than *London* itself. *Cæsar's* Rout from *Canterbury* to *Kingston*, he shews to have probably been, according to the Course of the Stations, from *Richborough* to *London*; and his Rout thence to *Cassivellaun's* Town, near the *Roman Way*, which since passed from *London* to *St. Albans*. From hence he marched back the way he came, and embark'd at the same Port where he landed.

p. 15.

p. 16.

To settle the *Success* of *Cæsar's* Descent, is a point of great delicacy. Taking the Facts as he himself relates them, 'tis plain he made no great progress in *Britain*, and that he thought proper to quit it, without leaving any Garrison, or making any settlement in it. He might have a Promise of Subjection and Tribute from the Princes, but it does not appear it was ever paid: he might also have the advantage in his Rencontres with the *Britons*, but his Victories were of no great consequence, and he owns he here fell short of his usual good Fortune \*.—If we listen to the Accounts of others, we find the matter excessively magnify'd by some, and as much ridicul'd by others. *Suetonius* speaks as if he had subdued the *Britons* †, and *Diodor. Siculus* and *Eutropius* represent as if he had made an absolute Conquest; while *Tacitus* says, he seems rather to have discovered *Britain* than to have conquer'd

p. 17.

*Success of  
Cæsar's  
Expedition.*

it

\* L. 4. c. 24.

† *Superatis Britannis.*

it<sup>a</sup>: And some of the Poets lessen *Cæsar* still more, to pass by *Pompey's* Words in *Lucan*<sup>b</sup>, which signify that *Cæsar* ran away from the *Britons*<sup>c</sup>. *Horace* speaks of the *Britons* as yet untouch'd<sup>d</sup>, and *Tibullus*<sup>e</sup>, that they were unconquer'd. *Tacitus* elsewhere introduces *Boadicea* intimating that the *Britons* had expell'd<sup>f</sup> the *Romans*; and *Caractacus* in his Speech says more expressly, that they had driven *Cæsar* the Dictator out of the Island<sup>g</sup>. The Truth seems to lie between the two, with *Dion Cassius*, who says of *Cæsar's* Expedition, that he gain'd nothing to himself or the State by it<sup>a</sup>: or *Strabo*, who says, that *Cæsar* did nothing great, nor did he advance far into the Island<sup>i</sup>. In effect, *Quintus Cicero*<sup>k</sup> appears very justly to express the issue of the *Britannic* Expedition: If the Pleasure ballanc'd the Trouble, and the Gain countervail'd the Loss, it is the most that can be pretended.

From *Cæsar*, *Britain* remain'd neglected by the *Romans*, till the Reign of *Claudius*, near the space of a hundred Years. *Augustus* is said to have once resolv'd on an Expedition against it; and *Horace* made him some fine Compliments on the occasion<sup>l</sup>. But there appears to have been no great matter in it, since the best Historians

<sup>a</sup> Vit. Agric. c. 13.      <sup>b</sup> L. 2. v. 572.

<sup>c</sup> Territa quæsitis ostendit terga Britannis.

<sup>d</sup> L. Epod. 7. Intactus aut Britannus. Epod. Od. 7.

<sup>e</sup> L. 4. Panegyri. ad Messal.      <sup>f</sup> Vit. Agric. c. 15.

<sup>g</sup> Annal. L. 12. c. 34.      <sup>h</sup> L. 39. p. 115.      <sup>i</sup> L. 4. p. 200.

<sup>k</sup> De Britannicis Rebus—Nihil esset nec quod Metuamus nec quod Gaudeamus—Cic. Lib. 3. Epist. 1.

<sup>l</sup> Præfens Divus habebitur

Augustus adjectis Britannis

Imperio—L. 3. Od. 5.

Te Belluofus qui remotis

Obstrepi Oceanus Britannis—L. 4. Od. 14.

Serves Iturum Cæsarem in Ultimos

Orbis Britannos—L. 1. Od. 35.

## ART. 26. HISTORIA LITTERARIA.

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rians of that time make no mention of it. This Neglect of *Augustus* had with his Successor *Tiberius* the Force of a Command\*. *Caligula*, who succeeded *Tiberius*, form'd the Design of a Descent on the *Britons*; and advanc'd as far as the Ocean for that purpose: but hearing they had put themselves in a posture to receive him, he turn'd the whole into a mock Encounter; gave the word to his Soldiers, order'd the Trumpets to sound to the Charge, then bid the Men wheel round, and gather Shells to adorn his Triumph †.

Thus ends the *first Period* of History. Mr. *Horsley* continues the Relation in the four ensuing Chapters: The *first* of which gives an account of *Claudius's* Attempt and Conquest of *Britain*, and what pass'd under the Government of *Vernius*, with the Marches of the *Romans*, and the Limits of their Conquests. The next carries on the Relation from the Reign of *Vespasian* to that of *Hadrian*. The *fourth*, from thence to the death of *Severus*. And the *fifth*, from the beginning of *Caracalla's* Reign, to that of *Valentinian III.* when the *Romans* withdrawing, left the Island a Prey to the *Saxons*—We will not enter into the detail of these; of which the Reader may frame some Idea from what has already been given; the Author proceeding in the same method, and shewing the same Precision, and the same Attention, both to the Historical Facts, and the Circumstances of Geography and Chronology, in these, as in the former Chapter. But it would be pity, to pass over, without some particular Remarks, the *Roman Inscription* in the second Chapter, which confirms *Suetonius's*

p. 21.

p. 38.

p. 49.

p. 66.

Ac-

\* *Tact. Vit. Agric. c. 13.* † *Dion. L. 59. p. 659.*

Account of *Claudius's* Conquests, contrary to that of *Dion Cassius*: The plausible account of the Bounds of the *Roman* Conquests in each Year; the accurate and well-supported Determination of the Chronology of *Julius Agricola's* Administration, from Passages in the *Roman* Historians, which had not hitherto been produc'd for that purpose, the neglect whereof has occasion'd great mistakes in the Conjectures of learned Men: His Account of the Time, and Place of building the *Roman* Walls, in the fourth Chapter, which he seems to have examin'd thoroughly, furnish some curious Observations for the better understanding of the *Roman* Historians on that Affair. During the Period of the fifth Chapter the History is broken, and the Accounts of the *Romans* very imperfect; but it must be owned, Mr. *Horsley* has not failed to do justice to his Subject even here.

p. 76. We now advance to the *sixth* Chapter, which gives an account of the *Roman* Forces in *Britain*. *The Legions in Britain.* *Cæsar* at his first Descent brought two Legions, viz. The *seventh* and *tenth*, which latter was his favourite Legion, and both together made an Army of about twelve thousand Foot. The Horse belonging to these Legions never reach'd this Island; and the Foot, the same Year, were transported back again to *Gaul*. At his second Descent he brought five Legions, and two thousand Horse; tho' which these Legions were, there is nothing in the History whereby to discover, except the *seventh*, which is expressly mention'd. These likewise return'd to *Gaul* the same Year that they came over in. During the three succeeding Reigns, no new Forces were sent: but under *Claudius*, who applied himself in good earnest to reduce the *Britons*, a considerable

considerable Army came over, consisting of *Roman* Legions, and other Auxiliaries; Historians do not mention particularly either their Number or Names; but considering the great progress these made, they must have been superior in Number to *Cæsar's* largest Army, which did so little. Mr. *Horsley* probably enough conjectures them to have consisted of four Legions, with their proper Auxiliaries, and the usual Number of Horse belonging to each, which would amount to upwards of fifty thousand Men. The Number and Names of the Legions, as collected from some incidental Passages of *Tacitus*, appear to have been the *second*, call'd *Augusta*: the *ninth*, the *fourteenth*, and the *twentieth*, usually call'd *Valens Vindex*; all which appear at least to have been here in the Reign of *Nero*, as being all mention'd by *Tacitus*, in his relation of the Battle with *Q. Boadicea*. The ninth Legion, he says, was surpriz'd and destroy'd by the Queen. The fourteenth, and the *Vexillarii* of the twentieth were in the Engagement; and the second was absent from the Fight, thro' the fault of *Poenius Posthumus*, their Commander, who afterwards stabb'd himself for having depriv'd them of their share in the Glory. Lastly, under *Hadrian*, a new Legion was sent over, viz. the *sixth*, call'd *Vindex*.

The Author proceeds to give a particular History of each of these Legions, during their stay in *Britain*; the several Places where they were stationed, and the Works, &c. they were employ'd in, till the time of their being recall'd. From the whole it appears, that for twenty-five Years after the first Invasion of *Claudius*, there were four Legions in *Britain*; that under *Nero*, the fourteenth Legion was recall'd, and again finally

finally under *Vespasian* : that from the first Year of *Vespasian* to *Hadrian's* Reign, there were but three Legions here, and one of them, the ninth, very much weaken'd ; and from *Hadrian's* time to the lowest Empire, notwithstanding a new Legion sent over, there still seem to have been but three, the ninth having been wholly broken, or the Remains of it join'd to that brought over by *Hadrian* ; a Conjecture which Mr. *Horsley* supports in a beautiful manner by two Inscriptions in his own Collection. Some have imagin'd other Legions besides the abovementioned, viz. the *Legio Secunda Adjutrix* ; *Legio Quinta Germanorum*, and *Legio Decima*. Mr. *Horsley* shows the Insufficiency of the Proof alledg'd for each.

p. 86.  
The Aux-  
liaries in  
Britain.

Beside the Legions, there were in *Britain*, *Auxiliary Forces*, which were such as served in the *Roman Camp*, but were not Citizens of *Rome*. The several Legions had each their *Auxilia* annex'd, and model'd according to the Form of the Legionary Forces. These Auxiliary Cohorts first came over in the *Armament* of *Claudius*. Historians give us no light as to the Names or Numbers of most of them. Mr. *Horsley* supplies this defect by a very nice laborious Induction from Inscriptions, &c. The result of which is, that there were probably thirty of these auxiliary Cohorts ; a particular account of each whereof, he entertains us withal.

Ala, p. 92. For the *Ala*, or *Auxiliary Horse*, which likewise occur in Inscriptions, we find eight of these which had their Residence in *Britain*. Mr. *Horsley* gives a particular account of each, and shews how they were probably accommodated to the thirty Cohorts of Foot.

An

An *Ala* of Horse was usually divided into ten *Turmæ*, as a Legion of Foot was into ten Cohorts; but in some Inscriptions, as well as in Roman Writers, we meet with *Cohorts of Horse*\*. Mr. *Horsley* gives us some account of each of these *Equestrian* Cohorts, mention'd in the Inscriptions of *Britain*.

p. 94.

There occur also military Bodies under other Names, as *Milites*, which seem to denote Foot, in opposition to *Equites*, or Horse; also *Exploratores*, *Vigiles*, and *Numerus*, which do not appear to have expressed any determinate Number of Men. And lastly, *Vexillarii*, and *Vexillatio*nes, whose Condition and Office has been much contested. Mr. *Horsley* gives us a particular Inquiry on this Head; and shews, with great Probability, that the *Vexillarii* were a select Number of the choicest and readiest Men in the Legion, answering to the Grenadiers in our Forces; which were often detach'd on special occasions, sometimes to a great distance from their respective Legions, even from *Britain* to *Italy*.

p. 95.  
*Milites.*

p. 96.

For the Security of their Province against the Incursions of the *Picts*, the Romans erected three several *Fences*, or *Prætenturæ*, which make the Subject of the four last Chapters of the Book.

p. 98.

The first was a Series of Forts or Stations, placed across the Country, from the Place call'd *Gousins's-House*, near *Newcastle*, to *Boulness*, and denominated *Stations per lineam valli*, by the *Natitia*, and in modern *English* are call'd *Cheffers*.

*Stations per lineam valli.*

These appear to have been prior to the Walls, and to have been built by *Jul. Agricola*, in the third Year of his Legation †: it being certain at

\* *Cohortes Equitum* or *Equestres*, *Plin. Ep. l. 10. 107, 108.*

† *Tacit. Vit. Agric. c. 22.*

least, that this General the next Year erected a like Series of Forts cross the Country in *Scotland*, and that *Antoninus* afterwards built his Wall along the same Tract: Whence it does not seem improbable, that the same might have been done here, and that *Hadrian* first, and afterwards *Severus*, carried their Walls along the Series of Stations, which they found ready raised to their hands.

These Stations *per lineam valli* have long embarrassed the Antiquaries; nor have yet been satisfactorily decided. Mr. *Horsley* takes them to have been much the same with what *Vegetius* calls *Castella*, and others *Castra*, which are described as “a sort of Fortresses, in manner of “ Towns, frequently built in the Borders of the “ Empire, where constant guard was kept against “ the Enemy \*.” The Stations are, in fact, Strong-holds, usually of no great extent, within which were Houses or Barracks for lodging the Soldiers; in which they seem to have kept their usual Winter-quarters; and where they also kept garrison, even in time of Peace. Their Figure is ordinarily a Square or regular Oblong; and adjoining to them were other Buildings, which form’d a sort of Town, to which the Station served in the nature of a Cittadel. At some distance were also exploratory Forts, and Camps for the Summer.

The Author enters into a great detail, to settle the antient Names and Places of each of these Stations; by comparing them with the List of Stations *per Lineam valli*, given in the *Notitia Imperii*. His Success in this Enquiry will doubtless meet with great applause; it being notorious that *Cambden*, and all others since him, have here labour’d in vain. We owe to Mr. *Horsley* the

\* *Veget.* l. 1, c. 22, p. 104.



the Discovery of the Harmony between the Numbers and Order of these Stations in the *Notitia*, and those which appear in fact to have been upon the Wall: and his Scheme is confirm'd in so many of its parts by numerous Inscriptions, that it must be owned he has succeeded beyond expectation in this much desired Search.

The famous Wall, which crosses the north of *England*; beginning about three Miles Eastward of *Newcastle*; and extending ten Miles Westward of *Carlisle*, is known by different Names; being call'd by ancient Writers *Vallum*, *Barbaricum Vallum*, *Chesura*, *Prætentura*, *Ἰατρὰ τοῦ ποταμοῦ*, and *Murus*; by the *English* the *Picts Wall*, and by the *Britons* *Gâl Sever*, and *Mur Sever*. This in reality contains two Walls, a Turf, and a Stone one; the former of which bears the Name of *Hadrian*, the latter that of *Severus*. p. 116.  
Picts Wall.

*Hadrian's Vallum*, which makes the second *Hadrian's Wall*. Fence or *Roman Prætentura*, was doubtless the Work of that Prince, who, according to *Spartian*, visited the whole Empire, built much, drew a Wall quite cross *Britain*, fourscore Miles long, to separate the *Romans* from the *Barbarians*. It consists of divers Works, viz. a principal *Agger* or *Vallum*, a Ditch on the north side of the *Vallum*, another *Agger* on the south side of the *Vallum*, a large *Agger* on the north side of the Ditch, which latter seems to have served for a military Way, as the former probably did for an inner Defence, in case the Soldiers were beat from any part of the principal *Vallum*. Works belonging to it.

The north *Agger* of *Hadrian's* Work was a great difficulty in our Antiquaries way, till

L 1 2

Mr.

\* *Spartian in Vit. Hadrian.*

Mr. *Horsley* conjectur'd that it must have been the old military Way, attending the *Prætentura* of Stations before the Walls were built. That it was a Way, appears by the frequent Coincidence of *Severus's* military Way with it. This Way was so laid, that *Hadrian* must have found it impracticable to carry on his Turf Wall on the north of it; he is therefore supposed to have left it on the north, and laid new military Ways for the use of his Wall at a greater distance on the south. These later Ways the Author sometimes mentions, tho' on other occasions he omits to speak of them where it might have been proper; which would incline one to suppose that he had not discover'd them, till after the Copy was out of his hands, and that the mention of them has been inserted by his Directions at a distance.

P. 117.  
Severus's  
Wall.  
Works be-  
longing to  
it.

Towers.

P. 118.  
Castle-  
steads.

Arens.

For *Severus's Stone Wall*, or the third *Prætentura*, the Works belonging to it are a paved military Way on the south side of it, a lesser military Way near it, and a large Ditch on the north side. On the Wall are a sort of Towers, call'd by the Country People *Castle-steads*, or *Castles*; by some modern Authors *Mile Castles* or *Milliary Castles*, which have been regularly ranged along it, at the distance of six or seven Furlongs from each other, being about sixty six Foot square apiece; and their North side form'd by the Wall itself, which falls in with them here. In these the *Arens* were station'd, an Order of Men instituted to make excursions into the Enemy's Country, and give intelligence of their Motions\*. Two third parts of these Towers are yet visible, and for a long way together, especially about the middle of the Wall, have

\* Camb. Brit. p. 839.

have their distinct Vestiges. The original Number and Situation of them are well shewn by Mr. Horsley, in his Map of the Wall, and a Table which he gives us for the purpose. p. 119.

Beside these, there have been smaller *Turrets*, or Watch-Towers, which are generally ruin'd; so that 'tis hard now to find three of them together. Their distance was about three hundred and eight Yards, and consequently there must have been four between every two *Castella*. They appear to have been about four Yards square. Centinels having been placed in each of these, must have been within call of one another; so that the Communication might be kept up quite along the Wall, without having recourse to the Fiction of speaking Trumpets, or Pipes laid on the Ground from one end of the Wall to the other, as *Eschard*, and some others have imagin'd. p. 120. Watch-Towers.

For the *Course* of the Wall, it runs generally on the Ridge, having a Descent towards the Enemy's Country, which both strengthens it and mends its Prospect: it generally passes in a right Line, from one of the Stations *per lineam valli*, to another; but now and then makes a gentle Turn in crossing a Rivulet, or passing a Height, especially when it comes within sight of a Station, and as it should seem in order to reach and take it in. The military Way still keeps near it, except on the Brink of Precipices, where it does not follow all the Turns of the Wall, but often keeps aloof, like the String of a Bow, to avoid any sudden Ascent or Descent. There are no Gates or Passes thro' the Wall, except at the Stations; or where the military Ways have cross'd, as at *Watling-street*, where we discover a square Gate, of the same Size with one of the *Castella*. *Course of the Wall.*

p. 121. *Dimensions of the Wall.* For the *Dimensions* of the Wall, it has been found, by two different Mensurations, upwards of sixty eight *English* Miles. Mr. *Horsley* makes it sixty eight, three Furlongs: its Thickness is upwards of seven Foot, and in some places, where the Situation requir'd extraordinary Strength, eight or nine. The Breadth of the military Way is constantly seventeen Foot, that of the Ditch eleven Foot, and its Depth nine. The distance between some of these Works is always the same; between others variable, the Walls being sometimes within a Chain of each other, at other times fifty Chains asunder; and the Space between the Wall, and military Way sometimes two Chains, sometimes sixteen.

p. 123. *Materials of the Wall.* For the *Materials* of the Walls; that of *Hadrian* is Earth, sometimes mix'd with Stone; that of *Severus* Free-stone, sometimes erected on Timber Piles. Whence the Stones were procur'd, has been much disputed; there being in some Places no Free-stone near, and in other Places, where it might have been had, they seem to have used another Stone, of a very different Grit. Some Places from whence they were probably furnish'd, were the Rocks between *Walwick* and *Carraw*, also *Helbecb-Scar*, on the *Guelte*, and *Leugo-Crag*.

*Design of*  
it. p. 124. The *Design* and Oeconomy of the two Walls, and their Works have been much disputed. Some are of opinion, that both of them, with all their Appurtenances and Stations on them, were the Work of the same Time and Person, and that *Hadrian's Vallum* is only an inner Foss to *Severus's* Wall; but this Mr. *Horsley* shews could not be the original Design, tho' the *Vallum* might be so used by *Severus*. The Testimony of Historians, as well as the Circumstances of

of the Work, as they now stand, overthrow this Opinion.— Others will have *Severus's* Wall to have been built on the Foundation of *Hadrian's*. Mr. *Horsley* rejects this with Reason; as it would have been more laborious and expensive to build a stone Wall on the Foundation of an earthen one, than to erect it on clear Ground. Others, lastly, will have *Hadrian* to have built another more northerly *Vallum*, than that which now bears his Name, and suppose that it was on the Track of this that *Severus* afterwards erected his Wall: this Hypothesis, they imagine, will render the whole Fortification rational and regular, which without it must in many places have been weak, and open to the Inroads of the *Caledonians*. Mr. *Horsley* shows that there is no necessity for such a Supposition; and that the several Parts of the Work may be reconciled to Reason, and the Rules of Fortification without it.

As to the Question by whom the Wall was built, the Inscriptions found on it do not tell us the Reign under which it was erected. They are not so full and explicit as those on *Antoninus's* Wall, tho' probably erected with the same view: they are found on the Face of the Stonewall, of the same shape and size with the other facing Stones, and were doubtless erected by the several Legions and Cohorts whose Names are found on them, who in all probability built the several parts of the Wall where they are found. With this view Mr. *Horsley* examines all the Inscriptions hitherto discovered about the Wall, and from the whole concludes, that the Wall was built intirely by the *Legio secunda Augusta*, and the *Sexta Victrix*— He proceeds with great Accuracy to determine the share which each Cohort

p. 127.  
Inscriptions  
on the Wall.

had in the Work, which he finds amounts to four *Castella*; pursues his Enquiries farther, and even discovers the several Cohorts of those Legions, and what part of the Wall was built by each of them. This done, he proceeds with infinite pains to settle the Limits of the two Walls, and trace the ancient Line of each of them thro' the Country, as it now appears.

P. 135.  
*Present  
State of the  
Walls.*

For the *present State* of the Walls, the Remains may be reduc'd to four *Degrees* of Entireness: If *Hadrian's* seem in any place nearly equal to its original State, that constitutes the *fourth* or highest Degree. In many places the Vestiges of it are but barely visible, which makes the *first*, or lowest Degree. Between these are, in different places, other intermediate States, which are denominated by the *second* and *third* Degrees — For *Severus's* Wall, in some places the original Courses remain, which makes the *fourth* Degree; in others, *only* the original Stones remain, tho' not in their regular Courses, which is the *third*: where the Rubbish is high, and distinct, tho' cover'd with Earth, and grown over with Grass, it makes the *second* Degree; and where there are the smallest visible remaining Vestiges of the Wall, the *first* Degree. — Under these Conditions Mr. *Horsley* proceeds to survey the whole Length of the two Walls, beginning from the Mansion call'd *Cousins's-House*, formerly *Segedunum*, and passing thro' *Newcastle*, &c. to *Boulness*.

This Account of the present State of the Wall may be of use to the Curious hereafter, in ascertaining its Course, when the present Appearances of it may be entirely destroy'd; and upon this account a little unavoidable Tediousness in minutely settling this matter, must be excus'd.

The

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The *Wall of Antoninus Pius*, which ancient-<sup>P. 158.</sup>  
ly reach'd from the Frith of *Forth*, to the Frith <sup>Antoninus's Wall</sup>  
of *Clyde*, makes the Subject of the last Chapter. <sup>in Scotland.</sup>  
On this Wall is a Series of Forts or Stations, <sup>Stations on</sup>  
many of them probably prior to the Wall; and <sup>it.</sup>  
which may be supposed to be the principal part  
of those which *Julius Agricola* erected cross this  
*Isthmus*, in the fourth Summer after his coming  
over Legate to *Britain* \*. The Limits of this <sup>Limits of</sup>  
Wall have rais'd some dispute, viz. Whether it <sup>it.</sup>  
commenc'd eastward from *Caeriddon*, or from <sup>P. 159.</sup>  
*Kinniel*; and whether it extended westward to old  
*Kirk Patrick*, or to *Dunglass*. Mr. *Horsley* thinks  
it might have ended at old *Kirk Patrick*, yet  
Stations at proper distances have been continued  
further. Its Length, according to his Survey, <sup>p. 160.</sup>  
makes thirty-four *English* Miles and three quar-  
ters, without allowing for the bendings. Its  
Thickness is about four Yards. From the In-<sup>Inscriptions</sup>  
scriptions found on it, the Author gathers, that <sup>on it.</sup>  
the whole *Legio Secunda Augusta* was concern'd <sup>P. 161.</sup>  
in building it, and the Vexillations of the  
twentieth and sixth: and the quantity of Work  
perform'd by the Vexillations, appears to have  
nearly equalled that of the whole Legions; as  
he shews by a particular Estimation. — The <sup>Materials</sup>  
Materials of it, *Capitolinus* tells us, were Turf; <sup>of it.</sup>  
Mr. *Gordon* conjectur'd its Foundation might be <sup>P. 163.</sup>  
of Stone, which has since been verified; and the  
stone Foundation laid open near a Mile toge-  
ther. Some Conduits were also discover'd in  
the Foundation for the Passage of Water. —  
Its Course is on the Brow of the Hill, not in the <sup>Course of it.</sup>  
straightest Line from Sea to Sea, but often fetch-  
ing a compass for the sake of the higher ground.  
There is no regular Series of *Castella* or Turrets  
on

on it; but beside the larger Forts or Stations, a smaller sort of Exploratory Turrets or Mounts dispers'd here and there, which having been made of Earth, are much demolish'd.— The Works of it. Works of this Wall are a great Ditch, the main *Vallum Agger* or Rampart, and a military Way; also some faint appearances of another *Agger*, a Pavement, and something like a Terrais, from which is a *Glacis*. The military Way is very fine: Its Course in a right Line from Station to Station, following the Wall pretty near, and rarely quitting it above an hundred Yards.

From p.  
164, to  
173.

Mr. *Horsley* proceeds to a more particular Description of this Wall, shewing the Course it takes, the Rivulets it crosses, and the Villages thro', or near which it passes, with its different degrees of Appearance; giving also a more particular account of the several Forts that have been upon it, which 'tis observable were as close again as those on the Wall of *Severus*. The number of these, he computes, must have been twenty-one, the Places of several of which he assigns, and gives Conjectures concerning others.

● Other Antiquities in Scotland. p. 174. Arthur's Oven.

The Book closes with an Account of two other pieces of Antiquity. The first call'd *Arthur's Oon* or *Oven*, which is within sight of *Antoninus's Wall*, two Miles north from *Falkirk*; being a round Building, with an Aperture a-top, resembling the Pantheon. Its Structure and Dimensions are particularly describ'd by the Author: the Design of it has occasion'd a great variety of Sentiments; some will have it to have been a Temple, either to the God *Terminus*, or, as others chuse, to *Romulus*; others only a *Sacellum*; and others a *Mausoleum*, to which last Opinion Mr. *Horsley* inclines, confirming it by



by an Instance of a Sepulchre built in the same manner at *Rome*:—Two Miles from this *Dunapasis*, is the *Dunapasis*, which is the second piece of P. 175. Antiquity. It consists of two Mounts, usually supposed to have been erected as Boundaries at the Conclusion of some Peace between the *Britons* and *Romans*. Mr. *Horsley* rather takes them to have been exploratory Mounts.

For Illustration of the Work, we have a great *Maps and* number of Draughts and Maps, done with re-*Draughts.* markable Exactness, viz. A Map of *Britain*, as it stood under the *Romans*, collected from *Ptolemy*, *Antonine's Itinerary*, the *Notitia Imperii*, and Inscriptions; with proper Distinctions of the several Places, as mention'd in each Author. A general Map of the *Roman Walls* in the North of *England*, including the Stations *per Lineam valli*: nine particular Maps of the same Walls, which take them up at one extreme, and carry them in a Series to the other: a Draught of a part of the Walls between one *Castellum* and another: two Profiles of the Walls: two *Roman Camps*: five *Secondary Stations, per Lineam valli*: a general Map of *Antonine's Wall*: and four particular ones, which carry it successively from the east end to the west.

The Reader may hereby see what a Fund of Matter is provided for his Entertainment. We have done little more than indicate, leaving the Curious to go to the Fountain-head, where they may drink their fill. A good deal of the more interesting part remains even unindicated; since beside what came directly into Mr. *Horsley's* road, he has taken occasion to give a good number of *Incidental* Incidental Inquiries and Decisions, many of *Inquiries.* them curious enough, and which let considerable light into ancient Writers, as well as into the obscure

obscure parts of divers Sciences, particularly the ancient military Art, and Fortification, as practised both among the *Romans* and the *Britons*.

P. 5.

Number of  
Men in a  
Legion.

Such, for instance, are his Decisions of the number of Men, Horse, *Vexillarii*, &c. in a *Roman* Legion. From a Passage in *Cæsar* \*, wherein two Ships of Burthen † are said to have brought three hundred Men; compar'd with another Passage of the same Historian, where he says, that eighty of these *Naves Onerariæ* were judged sufficient for transporting the Foot of two Legions ‡; he argues, that as two of these Ships carried three hundred Soldiers, eighty would carry twelve thousand, and consequently there were about six thousand Foot in a Legion. *Cæsar* indeed says elsewhere §, that he had scarce seven thousand Men with him, when it is evident from the Series of the Story, that he had two Legions and four hundred Horse §. But this may be reconciled, by supposing those latter Legions not compleat, and the former full and strong. In effect, the Diversity of Accounts given by *Roman* Authors, can hardly be solved without a like Supposition, viz. That the Numbers were various at various times, and even at the same time, in various Legions, according to their Condition. *Eutropius* \*\* speaking of ten Legions computes them at sixty thousand Men; which is evidently a Mistake, since it appears from *Livy*, that those same Legions, by reason of the Losses in them, made up but forty two thousand Foot, and three thousand Horse. And †† it may not seem improbable hence, that six thousand was the usual Number, and that this was

\* De Bell. Gall. c. 32, 33. † Naves Onerariæ.

‡ Id. ib. c. 20. § Ib. l. 5. c. 41. § Ib. c. 38, 39, 40.

\*\* L. 2. c. 6. †† In Loc. citat.

was what led the Historian into the Error. For the *Number of Horse* in a Legion, it may be consider'd, that a Transport sufficient for a hundred and fifty Foot, will carry between forty and fifty Horse. This makes the number of Horse in *Cæsar's* eighteen Transports about eight hundred, and gives four hundred Horse for each Legion. In *Cæsar's* second Expedition, when he brought with him five Legions and two thousand Horse, the proportion holds much the same. On the whole, the Foot in a Legion seems generally to have been about fifteen times as many as the Horse. For the *Number of Auxiliaries* in a Roman Legion, it appears from *Tacitus*, that the auxiliary Cohorts of the fourteenth Legion were appointed by *Vitellius* as a Check upon the Legion, and would have ventur'd to engage with it, if the two Pretorian Cohorts had not interpos'd and turn'd the Scale. By which it should seem, that the Auxiliaries were nearly equal in number to the Legion; which accordingly is confirm'd by a Passage of *Polybius*, who tells us, that the Number of the Allies or Auxiliaries, as to Foot, was equal to the *Roman* Legions, and double as to Horse \*. And to the like purpose we have a Testimony of *Livy* †. Supposing this therefore the usual Proportion, ten Cohorts of Auxiliaries must have been the ordinary Number assign'd to a Legion.—For the Number of *Vexillarii* in a Legion, *Hyginus* tells us expressly it was six hundred ‡, which Account suits well enough with what *Vegetius* writes, that every Century had its *Vexillum*, and was divided into ten parts, each of which was commanded by an Officer, call'd *Decanus* §. Supposing one of those

*Number of Horse in a Legion.*  
p. 5.

*Number of Auxiliaries in a Legion.*  
p. 87.

*Number of Vexillarii in a Legion.*  
p. 96.

Divisions

\* L. 6. p. 472: † L. 22. c. 36.

‡ Diplomat. § L. 1. c. 13.

Divisions of ten Soldiers in every Century to have been more especially charged with the Guard of the *Vexillum* of that Century, and thence call'd *Vexillarius*; this will make sixty *Vexillarii* in a Cohort, and six hundred in a Legion.

Roman  
Camps.

Among incidental matters come also several curious Observations on the *Roman Camps*, particularly as to their *Figure*, which was sometimes oval, or even circular, as on the tops of Hills; also their *Diversity* for different occasions, viz.

p. 100.  
Employ-  
ment of the  
Legions.

*Æstiva*, *Hyberna*, *Manfones*, and *Stativa*. Divers useful Remarks on the *Employment* of their Legions, viz. in building publick Works, with the manner wherein they were station'd for that purpose; and in what Order they sent out their

p. 127.  
Ancient  
Masonry.

Detachments and Cohorts to work. On the ancient Masonry, of which we have remarkable Particulars in *Severus's Wall*; which was fill'd with large broad thin Stones set edge-wise, and usually not erect, but somewhat obliquely, on which the running Mortar or Cement having been pour'd, bound the whole as firm as a Rock: and in *Arthur's Oven*, where the Stones are only laid level on each other, and hang fast together, without any Mortar, Cramps of Metal, or other binding. On the ancient *Pavement* of

p. 174.  
Roman  
Pavements.

their military Ways, particularly of that near *Antonine's Wall*, which is very magnificent and beautiful; and in low watry places laid with large Stones, in others with smaller: or of that near the Wall of *Severus*, from which Mr. *Horsley* takes occasion to give a distinction between the Pavement of the most ancient, and the later military Ways: the first seeming to have been raised higher with Sand, Gravel, and a mixture of Stone, and well trench'd on each side, to keep

keep them dry; the latter to have been better and more regularly paved, but not so much raised. Even *Grammar* and *Criticism* are not neglected by the Author; to which Head belong the different Acceptations which he has noted of divers Words: *E. gr. Statio*, which sometimes signify'd the Duty of a Soldier, sometimes the Man himself on Guard; and sometimes the Place where: or *Vexillatio*, which sometimes denoted a Body of *Vexillarii* from the Auxiliaries of divers Legions, sometimes an *Ala* of Horse, sometimes a single Legion, and sometimes even a Cohort of Auxiliaries: Or *Ala*, which sometimes signify'd the whole Body of auxiliary Forces, sometimes only the Horse; sometimes a Cohort of Foot. The like, of the Words *a vallo, ad vallum, Linea valli*, and others. Also the *Etymologies* of divers *English Words*, as *Chesters, Graham's-dyke, Watling-street, &c.* For the *British Military Art*, we have Specimens of it in their Engagements with the *Romans*; particular at *Cæsar's* first landing, and afterwards at the River *Stour*; their skirmishing with him in his March; their manner of fighting in Chariots, of separating, re-joining, &c. Their *Stratagems* of reaping the Harvest except in one Place, laying there in Ambush, and thus attacking the Legions at Forrage: their *Fortifications* of the River *Thames*, with sharp Stakes; and of *Colsewallan's Town* with thick Wood and a Lake. We also meet with divers Reflections on the *Romans*, in their usual Conduct of *dividing the Princes and States* whom they intended to subdue; drawing some into a Confederacy with themselves, under a pretence of taking them into Protection, and assisting them against their Neighbours.

p. 121.

Statio.

p. 100.

Vexillatio.

p. 97.

Ala.

p. 115.

p. 102.

p. 173.

Poli. Political  
Reflection.Roman  
Conqueststo what  
owing.

p. 6.

Neighbours. *Tacitus* observes, that nothing was of more use to the *Romans* against this strongest and bravest of People, the *Britons*; than the want of Unity, and publick Councils. It was seldom that any two or three of their petty States concerted measures together for repelling the common Danger, so while each would fight apart, they were all overcome\*. How much this weakens a Country, appears further from what the *Hibernian* Prince, who fled to *Julius Agricola*, told him, that one Legion, with a few Auxiliaries, would be sufficient to reduce that whole Island†. We ourselves, adds Mr. *Horsley*, have seen the wonderful Success of some later Attempts of a like nature; with how small a Force have the *Europeans* over-run great Tracts of Land, and conquer'd many Nations in *America*? What, in effect, could have animated some hostile Powers to make later Invasions on our Country, with puny Forces, but this? How often has *England*, as terrible as she has shewn herself when united, been won and lost with a handful of Men!

History  
English.

Sources of.

P. 1.

For *History* and *Antiquity*, which were more immediately the Author's View, they have eternal Obligations to him; for having settled the Laws and Measures of Credibility in historical matters with great delicacy; indicated the true Sources of the ancient History of our Island, and traced out the Basis, or Lines of the first *English* History‡ that can be depended on, agreeably to the most severe Rules, having everywhere gone to the Sources, viz. the cotemporary Writers§, examined these by Inscriptions and

\* Dum singuli pugnant, Universi vincuntur. Vit. Agric. c. 12. † Id. Vit. Agric. c. 24.

‡ E. gr. *Cæsar*, for what passed in his Time, with *Tacitus*, *Suetonius*, and *Dion Cassius*; and for what passed in the later Reigns, to *Xiphiline*, the *Scriptores Historiæ Augustæ*, *Herodian*, *Aurelius Victor*, *Eutropius*, and *Marcellinus*.

and Books of Geography \*; and where these could not be had, endeavour'd to supply the defect from such as are supposed to have had their Accounts from other more ancient Authors now lost; without listening to any authentick Stories of Monks, even of *Beda* himself; who, notwithstanding his Reputation for Learning and Probity, was excluded by his age from any acquaintance with the *Roman* Affairs on his own knowledge; much less of modern Historians, further than as what they say is supported by Classick Authority, or deduc'd by proper reasoning therefrom. Add, that he has every where punctually quoted his Authorities, a thing much neglected by the former Historians, and has even produc'd the original Passages themselves in his Margin, which has been done by none. *Quotation;*

For *Antiquity* he has treated it with good Sense, which is to say a great deal, considering the manner in which that Subject has usually been handled. ~~He~~ Thro' the whole, he has every where labour'd to clear and ascertain dubious points, having for that end not only studied and read, but travell'd, measur'd, computed, reason'd, collected, invented, and, where every thing else fail'd, conjectur'd. By such means he has been able to rectify a great number of Errors, which *Gambden*, *Gibson*, *Echard*, *Stakely*, *Gordon*, and others, by a less scrupulous procedure have fallen into. Who, for instance, would not wonder, to find such Men as *Usher*, *Burton*, *Buchanan* and *Dr. Smith*, assert that the Wall of *Severus* reach'd only to the *Esk* on the West, when the contrary is evident at sight? To conclude, p. 130.

\* Particularly *Ptolemy*, *Antonine's Itinerary*, and the *Notitia Imperii*.

N<sup>o</sup>. XVII

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we

we cannot deny Mr. *Horsley* the Honour of being learned, laborious, candid and affectionate to his Subject; and hence extremely solicitous to exhaust it. If he have been betray'd by this into a little Prolixity, and sometimes even into a Confusion, especially in his Description of the Walls, which he has labour'd more than the rest; if we sometimes find Allusions to things supposed as known, before they come to be describ'd; some Suppositions, not clearly made out; and now and then a little Inadvertence in the Course of a long Deduction: it would be cruel almost to mention these of a Man who has so good a Title to the benefit of *Horace's* Pica:

— *Ubi plura nitent in Carmine, non Ego paucis  
Offendar maculis*—

## ARTICLE XXVII.

### *The present State of LEARNING.*

DANTZICK,

**D**R. Breynius has publish'd the following curious Essays, dedicated to the President and Fellows of the Royal Society: *Joannis Philippi Breynii, M. D. Academ. Imperial. Nat. Curios. & Societatis Regia Lond. Sedalis, Dissertatio Physica de Polythalamis, nova Testaceorum Classis, cui quaedam præmittuntur de Methodo Testacea in Classes & Genera distribuendi. Huius adjicitur Commentariuncula de Blemnibus Præfixis; tandemque Schediasma de Echinis methodicè disponendis. Cum Figuris. In 4to.*

Samuelis Fridrici Willenbergii D.N. Juris & Histor. P. P. & Athenæi Gedan. Inspectoris, de Officio



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*Officio Ministri Ecclesiæ erga condemnatum ad Mortem: & de Impenitente ad Mortem condemnato delinquentē Discursus Juris. In 4to.*

L U B E C K.

*Morhof's Polybistor has been reprinted here with a Preface, and an Account of the Literary Journals, by the learned Dr. Fabricius: Danckels Georgii Morhofii Polybistor Litterarius, Philosophicus, & Practicus; cum Accessionibus Virorum Clarissimorum Joannis Frickii, & Joannis Mölleri Flensburgensis. Editio tertio, cui Prefationem, Notitiamque Diariorum Litterariorum Europe præmisit Jo. Albertus Fabricius, SS. Theol. D. & Professor in Gymnasio Hamburgenst. In 4to. 2 vol.*

N Ü R E M B E R G.

*Samuelis Stryckii JCti confutatio Annotaciones succinctæ in Johannis Schilteri Institutiones Juris Canonici, ad Ecclesiæ veteris & bodiernæ Statum accommodatæ; in quibus nulla rationibus & exemplis illustrantur, obscura declarantur, atque dubia resolvuntur. Nunc primum publicatæ. In 8vo.*

W I T T E M B E R G.

*Annotaciones ad Vaticinia Habakkuki Prophetæ, editæ à Johanne Georgio Adicht, S. Theol. D. Prof. publ. Consist. Assess. & Superint. Gen. In 4to.*

D R E S D E N.

*Embryologia Historico-Medica: hoc est, Infantis humani Consideratio Physico-Medico-Forensis, qua ejusdem in Utero nutritio, formatio, sanguinis circulatio, vitalitas seu animatio, respiratio & morbi; deinde ipsius ex utero egressus præmaturus & serotinus, imprimis partus legitimus & circa eundem occurrentia, verbi gratia, partus difficultis, post Matris mortem, numerosus & multiplex, idem*

M m 2

puella-

puellarum quam vetularum, item per insolitas vias, & planè insolitus; porro varia symptomata, e. g. uteri prolapsus, ejusque inversio & resectio; denique partus Cæsareus & suppositivus cum puerperarum tortura, raris observationibus exhibentur à D. Martino Schurigio, Physico Dresdensi. In 4to.

### L E I P S I C K.

*Discursus Historico-Juridicus de Die ac Noctē nuptiali: publici juris factus à Conrad. Philip. Hoffmanno J. U. D. & S. M. R. P. Consil.* In 4to.

*Philosophia Hæresium Obex. Autore Cbrist. Gottl. Joechero Professore Lipsiens.* In 4to.

M. Fritsch has printed a very neat Edition of Dr. Boerhaave's *Elementa Chæmiæ*, in 2 Volumes in 8vo, with some Improvements.

### I E N A.

The following Books have been printed here:

*Jo. Georgii Walcbii Theol. D. & P. P. Introductio in Libros Ecclesiæ Lutheranæ Symbolicos, Observationibus Historicis & Theologicis illustrata.* In 4to.

*Commentatio de Jejunii & Religionis sacris Cærimoniis; ex tribus Parabolis Christi quæ capite quinto Luca extremo memorantur difficilioribus visis exposuit M. Jo. Georg. Zur. Linden.* In 8vo.

*Sam. Friderici Willenbergii D. Jur. ac Histor. Prof. & Atben. Ged. Inspectoris, Tractatus Juris Ecclesiastici de Officio vocantis & vocati ad Ministerium Ecclesiasticum: cui accessit Dissertatio de divina ad officia Civitatis secularia Vocatione. Cum Rerum & Verborum Indice.* In 8vo.

*Dieterici Herm. Kemmerichii Icti, sereniss. Sax. Ducum stirp. Ernest. Consilarii aul. Codicis & Novell. Prof. publ. Curiae Provinc. Saxon. Fac. Jurid. & Scab. Assessoris in Acad. Ienensi, Synopsis Juris*

## ART. 27. HISTORIA LITTERARIA

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*Juris Criminalis, per succinctas Propositiones delineati, in Usum Praelectionum Academicarum. In 8vo.*

*Petri Mulleri J. U. D. & Prof. Ord. in Universitate Ienensi, Tractatio Juridica de Jure praegnantium. In 4to.*

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*Dissertatio Epistolica qua Regulam Harrioti de modo ex Aequationum signis numerum radicem tam Verarum quam Spuriarum eas componentium, cognoscendi, demonstrare, simulque rationem Structurae Instrumenti novi, sectionibus conicis secundi generis plerisque, ac omnibus primi, describendis apti, exponere conatur Joannes Andreas Segner M. C. In 4to.*

## W I T T E N B E R G.

*Francisci Wolkeni S. S. Theol. Licent. & in Acad. Wittenberg. Sanctae & Orient. Linguarum Prof. publ. Ordin. Liber de Ellipsis & Tensu Biblico Hebraeo solite eliminandis, quo Ellipsium exempla quae Specie quadam reliquis praestant expendantur, ab omni Constructionis defectu liberantur, variisque ex S. Scripturae locis dubia insuperabilia visa tolluntur. In 4to.*

## M A R P U R G.

They have reprinted here Gurtler's System of Divinity: Nicolai Gurtleri S. S. Theol. D. & in Franquerana Academia P. P. O. Institutiones Theologicae, ordine maxime naturali dispositae, ac variis accessionibus auctae. Adjecta est in fine Matthiae Martini S. Liter. quondam apud Bremenses P. P. Epitome S. Theologiae methodice disposita. In 4to. This is the third Edition. The first was printed in 1694, and the second in 1720. The Author, who was born at Basil in 1654, died in 1711.

H E L M-

HISTORIA LITTERARIA. N<sup>o</sup> XVII.

## H E L M S T A D T.

*Via in Chaldaeam brevis & expedita, in fundamentis Linguae, cum Textu Chaldaico Danielis, Esrae, & Targum Obadiae, una cum versione & Lexico conciso, curante monstrata ab Hermanno Von der Harde Academiae Juliae seniore & praepos. Marieb. Editio quarta emendatissima. In 8vo.*

## H A M B U R G.

*Jo. Christophori Wolfii Past. ad D. Cathar. & Scholarchae, Curae Philologicae & Criticae in IV. prioras S. Pauli Epistolas, in quibus integritati contextus Graeci consulitur, sensus Verborum in praesidiis exegeticis illustratur, &c. Accedit, Appendicis loca, Enamen locorum, aliquot Paulinorum & P. Artemonio nuper temere & infeliciter sollicitatorum. In 4to.*

## S T R A S B O U R G.

*Annales Arfacidarum, Auctore Ludovico du Four de Languerue, Abbate S. Joannis de Tarda ad Melod. & Septem Fontium in Therascia. In 4to.* These Annals were printed at Paris some Years ago, but this new Edition, for which we are indebted to the learned Mr. Schoepflin one of our Professors, is publish'd from a Copy corrected and enlarged by the Author.

## P A R I S.

Father Souciet has publish'd the second and third Volume of the Mathematical, &c. Observations, made in China and elsewhere, by the Jesuits. *Observations Mathematiques, Astronomiques, Geographiques, Chronologiques & Physiques, tirées des anciens Livres Chinois, ou faites nouvellement aux Indes, à la Chine & ailleurs, par les Peres de la Compagnie de Jesus, redigées & publiées, par le R. Pere Etienne Souciet. In 4to.* The first Volume came out in 1729.

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VALUABLE BOOKS

Published in the several Parts of  
EUROPE.

*Florisferis ut apes in saltibus omnia libant,  
Omnia nos didam.* — *Lucret.*

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Printed by J. Smith, in the Strand, near the Theatre Royal.

1732.

1732.

(Printed in 1732)

# HISTORIA LITTERARIA.

## ARTICLE XXVIII.

Observations Mathematiques, Astronomiques, Geographiques, Chronologiques, & Physiques, tirées des Anciens Livres *Chinois*, ou faites nouvellement aux *Indes* & a la *Chine*, par les Peres de la Compagnie de *Jesus*. Redigées & Publiées par le P. E. Souciet, de la même Compagnie. a *Paris* 1729.

That is,

*Mathematical, Astronomical, Geographical, Chronological and Philosophical Observations, extracted from ancient Chinese Books, or lately made in the Indies, and in China, by the Fathers of the Society of Jesus, digested and published by Fath. E. Souciet of the same Society. 3 vol. 4to. Paris 1729. and 1732.*

G.

OUR Editor having dedicated this Collection to his most Christian Majesty, and, in so doing, perform'd his Devotions to the Memory of the late Monarch of *France*, who, it must be owned, deserved much of the Learned of every Class; proceeds to his Preface, which he opens

N<sup>o</sup>. XVIII. 1732. N n with  
Vol. III.

with this very just Observation, That Experience affords us more light into the surprising Scenes of Nature than Speculation. That what Experiments are in Philosophical Cases, Observations are in Astronomical. He then observes, that the Beauty and Order of the Heavens, first attracted the Eyes of Men, and became the first Subjects of their Contemplation; whence Astronomy claims to be the eldest Sister of the Sciences. He acquaints us, that the *Chinese*, like other ancient Nations, who have enjoy'd a serene Sky, began early with Astronomy; and that they were so rigid upon those who were employed by the State to watch the Motions of the Heavens, that if they were convicted of any Negligence in the execution of their Office, Death only could atone for the Crime. He has this to say for the Work in general, That the greater variety of Observations we have in different Parts and Places, and the more universal they are, the more must they redound to use. That hence the Curious have earnestly wished, the Learned would but venture at some distance from their homes, and act the part of the industrious Bee for the Benefit of the whole Community. That the late King of *France* being, by the sagacity of his own extensive and comprehensive Genius, abundantly convinced that the thing ought to be so, cast his eye upon the Missionaries, whom he, by all means possible, enabled and encouraged to, take on them the useful Task. That they accordingly acquitted themselves very handsomely of their new Charge, till the late Emperor of *China* interrupted the course of their Observations, by requiring them to attend him, as his Instructors in the *European* Sciences. The same hindrance they met

.III. with



with also from the ill-timed Curiosity of some of the Imperial Children. So that now they laid aside the Telescope and the Quadrant, for the *Chinese* Pencil and Ink-stone, therewith to delineate the *European* Arts in *Chinese* and *Fantar* Characters, for the solid Instruction of those remote Members of, or rather Well-wishers to the Republic of Letters.

Thus a stop was put to the desired Work, which gave our Editor very great Concern. In the mean time he was very importunate with the Missionaries, who, from time to time, were sent abroad. He begg'd they would resume and continue the Observations which had been begun: and in the Year 1721 he, with great joy, saw F. *Gaubil*, and F. *Jacques* depart for *Cbina*. *Gaubil*, it seems, had an uncommon Genius for the Mathematics, and a very uncommon Faculty at acquiring of Languages; two Qualifications, which, to meet in one Person, is, so far as our experience reaches, no very usual thing. He was, besides all this, young, and an utter Stranger to Fatigue or Trouble. Fath. *Jacques*, it seems, was not quite so robust, but he was a good Mathematician, and had a Head very happily turned, for Experiments and Observations. These two Gentlemen, having often conferred with M. *Cassini* and M. *Maraldi*, departed with full Instructions, and very sincere Intentions.

Our Editor conceived great hopes of these two reverend Gentlemen, and his hopes were redoubled upon this Occasion. M. le Comte d' *Ericy*, whom he styles Viceroy of the *Indies*, happen'd upon his return homewards to meet our two Missionaries, outward bound, at the Place the *French* call the Isle of *Bourbon*; and meeting them there, he used, after Dinner, to

take them out to walk with him, on the Seaside, where the Conversation was all Literary. The result of all this was, That M. le Comte took them to be a Couple of very able Men, and told our Editor as much, when he saw him at Paris. This small Occurrence gives Fath. Gaubil a very lucky opportunity of being very polite towards the said noble Comte; but whether the Foundation he builds upon, be Rock or Sand, we know not.

Our two Missionaries very amply made good all they had promised. Tho' they laboured under a want of Instruments, they made their Observations wherever they came in their Passage. Their Genius was *equal to* all things; nothing could stand in the way of it. Having reach'd Peking, they put the Instruments, they there found, into good order, and began to observe very assiduously. Fath. Gaubil, at the same time applied himself to the Study of the Chinese and Tartar Tongues, to the reading of the Books of each Nation, and to the History and Astronomy of both; and Fath. Jacques fail'd not to second his laborious Brother.

Great things might have been safely expected to come of all this; but besides all this, two German Jesuits, the one, *Kegler*, President of the Tribunal of the Mathematics; and the other, *Slavifack*, an excellent Astronomer, communicated their Observations. And in the Year 1724, our Editor entreated Fath. Gaubil to trace back the Observations which had been made by the Jesuits before his Arrival in China, that this Collection might begin where Fath. Gaubil left off, if possible. He sent all he could recover, and these are the Observations collected together in the Book before us.

But,

But, for fear the Reader should mistake in perusing these Volumes, he must note, that the Observations are not of one kind only, but of several sorts; for some of them are Astronomical, some of them are Geographical, some of them are Chronological and Historical; in short, some of them are Philosophical, and some Historical in the natural way.

The Astronomical Observations are of two Kinds. 1. Some are extracted from *Chinese* Books of incontestable Antiquity. 2. Others, are of the late Observers we have mentioned, and some other Persons unnamed. The former consist of six and twenty Eclipses of the Sun, which *Fath. Gaubil* has proved to be exact to the very Day mentioned by the *Chinese* Authors; and one and twenty Conjunctions of *Jupiter* with different fixed Stars, which our Editor sets a great value upon; remarking, that there is no way more certain to obtain the periodical Time of a Planet, than observing its Conjunction with the fixed Stars. And what is more; these Conjunctions of *Jupiter* fill up a Chasm of about 1000 Years, during which we find not the least Observation of the kind with reference to that great Planet.

Our Editor allows the *Chinese* to have been pretty inaccurate, and that they mention only the Day of each Observation, without particularising Hour, Minute, or Second; but at the same time shews how very easy it is to reduce many or most of them to that Exactness of Time. For the later Observations, they have been communicated to the Gentlemen of the Observatory at *Paris*, who have given them a kind Reception; and one of them, *M. Maraldi*, calls them, in a Letter to our Editor, *Curious and*

*Useful, and says, they could not fail of being acceptable to Astronomers, if they were but made public.*

But Fath. *Souci* is in a sort of a quondary as to the Method wherein he has digested this Collection. He is at a loss to know, whether the Reader might not have been better pleased if he had seen the whole jumbled together in one formless Mass, than to have each Science distinguished. Some indeed there may be so very wrong-headed, as to have been delighted with the Puzzle and Confusion of a Heap of Observations of a dozen of sorts, crouded together without Order or Method; but for one of those, we will venture to say there are a hundred, at least, who are better pleased to see each Observation ranged regularly under its proper Class: so that if our Words had any weight with Fath. *Souci*, we would advise him never to break his rest about that matter.

The Geographical Observations, whether such as come from the Missionaries, or the *Chinese* and *Tartars*, must, one would think, tend to the Improvement of our Maps and Charts of *Asia*, at least of the more eastern and northern parts of that large Quarter. Thus far, as our Editor observes, we may be the wiser for them; they will acquaint us with the Nature of the Soil between Place and Place; we shall by them know if the Roads be good or bad, the People you are to pass through, the Face in general of their Country, and their present State; all which will fall under the Comprehension of most People, and most People are fond of such Relations.

The most important Subject in the Chronological way, is the History of the five first *Mogul* Emperors. We shall take an opportunity, before

fore we have done, to dwell a little on that great Conqueror *Tenghis Khán*, whose Life and Actions must have been far better known to the Chinese than either to the *Arabians* or *Persians*, to whom we have been hitherto indebted for what we know of him. Besides, the *Chinese* are esteemed the most exact Historians imaginable.

Of the Philosophical Observations, our Editor doubts not but that those on the Load-stone or Variation of the Needle, will be kindly received; because of the great Improvement which may result therefrom to Navigation; because they agree with those of *Dr. Halley*; because they produce the same concentric Curves; and because they may, in time, by the Addition of further Observations of the same kind, bring to light the exact distance of the Curves, and to give the Longitude by the help of the Variation. Our Editor here applies himself to the Navigators in general, and exhorts them to do their utmost to bring this Knowledge to pass, by the most diligent Observations, thereby to set the last hand to their Art.

To conclude, he observes, that as there are the Names of many Places interspersed up and down in this Collection, he has reduc'd them all to a Table, with their Latitudes and Longitudes annex'd, according to *de la Hire*, *des Places*, *Street*, *Harris*, and *la Connoissance des Temps*; that he counts his Longitude from the Meridian of *Paris*, and that if any of his Readers should be offended that some of the Observations are deliver'd in *Latin*, they are to blame his Scrupulosity, he not caring to depart from the Observers own express Words; and again, he has this for his farther excuse, that those who are addicted to these Studies, will easily understand the *Latin* of an Observation.

The Work  
itself.

Thus far we have pursued our Editor in his Preface; he having, as the Custom pretty much obtains among the *French* Writers and Compilers, acted tolerably well, the part of a Journalist upon himself, as we may say. We will now take a Survey of the Collection itself, and see if we can extract any thing from it, wherewith to gratify our Reader.

Remarks  
on the Chi-  
nese Astro-  
nomy in  
general.

This Miscellaneous Work opens with some Observations on the Astronomy of the ancient *Chinese* in general; wherein among other things we are told, the *Chinese* were divided upon the great point, whether the Heavens turned round the Earth, or whether the whole turned round the Sun: that they expressed their Eclipses in Numbers, which, at this day, are but little understood: that Father *Kogler*, President of the Tribunal of the Mathematics, had a *Chinese* Planisphere of the Stars, drawn long before the Jesuits set foot in *China*, and that among those Stars many were of the Telescopic Class; that from the Dynasty of the *Hans*, who reign'd before *Jesus Christ*, to this Day, there are Treatises of Astronomy: that from those Treatises it appears, the *Chinese* have, for upwards of two thousand Years, pretty well known the quantity of the solar Year to be three hundred and sixty five Days and about six Hours; that from the time of *Yabo* they have computed, That in four solar Years there are three of three hundred and sixty five Days, and one of three hundred and sixty six, and this Year they call *Ki*: that they have well enough known the diurnal Motion of the Sun and Moon, the quantity of the Lunar Month, whether periodical or synodical, a Lunar Cycle of nineteen Years, and the like; that they were sufficiently skilled in the nature of

of Observations by the Sun; that they could take his Meridian Altitude, and find his Declination; that the *Chinese* are pretty much puzzled with; or at least, that they write confusedly of the Stations, Directions, and Retrogradations of the Planets; that they reckon'd the Sun's greatest Declination to be twenty-four of their Degrees, or twenty-three Degrees thirty-eight Minutes according to us; the *Chinese*, till *Fath. Schall* introduced our Custom, dividing the Circle into three hundred and sixty-five Degrees, twenty-five Minutes, allowing a hundred Minutes to each Degree; that the *Chinese* have always given Names to the Stars, and have always parcelled out the Heavens in Constellations; that by the *Chinese* History it appears, they have always been pretty well versed in Astronomical matters; and that the *Chinese* have Chains of Observations upon the Solstices and Equinoxes, for above four hundred Years before Christ, down to the fourteenth Century after him.

The following Reflexion is made, but we are *Reflexion* not certain by whom, upon these Remarks; That the *Chinese* had no knowledge of the Comets by Calculation, but by meer Observation of them when they appeared; from whence the Author drawing an Inference in favour of the other parts of the *Chinese* Astronomy, concludes, That such a Series of Observations on the Comets must convince us of their great Diligence in watching the Occurrences of the Heavens; and that this their uninterrupted Application must have afforded them much Knowledge, and supplied many wants they laboured under.

Then follow the like Remarks on the *Indian* *Remarks on* Astronomy in general. The Author complains, *the Indian* that the *Indians* have been better Merchants than *Astronomy* *in general.* Scholars;

Scholars; and that they have always been more solicitous about improving their Estates, than their Minds: that notwithstanding this has been the general bent of the Nation, some few of them have struck into another road, since they still know how to calculate Eclipses with tolerable Accuracy: that, this they do by rote, without knowing why or wherefore: that, what is strange after this, there are few, or no Astronomical Terms in the *Damulic* Tongue: that if more there are, they must be in the learned Tongue, the *Samaserutam* or *Grandorice*: that, however, the *Damulic* Lexicons mention the twelve Signs of the *Zodiac*, under much the same Names we give them; *Masbam* is *Aries*, *Kisbabam* is *Taurus*, *Midanum* is *Gemini*; or near upon the matter: that they count them from west to east as we do: that they reckon twenty-seven Constellations scatter'd up and down, among the Signs of the *Zodiac*, but make little or no mention either, of the northern or southern Stars: that they call the *Ecliptic* the Orbit of the Sun: that they have also their Orbit of the Bull, Orbit of the Twins, Orbit of the Crab, and so on: that they have Terms to express the Sun's Motion from one Tropick to the other reciprocally: that the Word *Uttavaianam* signifies his Course toward the North; and the Word *Tecbavaianam*, his Course toward the South:

Upon this our Author observes, that the *Indians* cannot well be ignorant of the Obliquity of the *Ecliptic*; but, at the same time thinks they have no knowledge of the *Armillary Spheres*. He then proceeds, by way of remark, to tell us, That he finds, in a Lexicon of theirs, a very exact Definition of the new Moon, viz. *That it is the Conjunction of the Sun with the Moon*,

After



After this, says he, it is surprizing they should run into such Extravagancies as they are guilty of when they are about to account for the Phases of the Moon: for they imagine, it seems, that Planet to be full of *Ambrosia* or *Nectar*, and that the Gods come thither, to draw it, and so on.

“But it is still more surprizing, that they should be able to calculate Eclipses, seeing they reckon the Moon to be farther removed from the Earth than the Sun. It is not only the common People that are of this Persuasion. A *Bramin* of *Tanjaor*, being in Prison with one of our ancient Missionaries, had several long Disputes with him: during which he, patiently enough, bore with the Missionary’s endeavours to refute Idolatry, and permitted him to launch out as much as he pleas’d against Idols; but when he perceived that the Missionary pretended the Sun was farther distant from the Earth than the Moon, he grew downright angry, and would have no more to say to him.

“Their general System of the World is very ridiculous. They admit seven *superior*, and seven *inferior*, which they imagine to be in the Body of their God.

“Their System of the Earth in particular is not less absurd. They represent it a Disc, which they distinguish into eight Cardinal Points. Each Point has its God and a Giant to guard it, and two Elephants, one Male, the other Female.

“Moreover, they hold that this World is sustained by a great Serpent.

“They admit also seven great Islands or Continents, seven Seas, one of fresh Water, a second of salt Water, a third of Wine, a fourth of Milk, a fifth of Curds and Whey, and the like.

“They

“ They admit also eight great Mountains,  
“ seven great Rivers; and to express all these,  
“ have Terms in abundance.

“ Their learned Men, if such they are, are  
“ very choice of their Knowledge, and take care  
“ that the World shall see as little of it as pos-  
“ sible.

“ The R. Fath. *Bouchet* will have it, that the  
“ *Indians*, as well as we, divide the Ecliptic,  
“ and every other Circle in general, into three  
“ hundred and sixty Degrees, and each Degree  
“ into sixty Minutes. I wish I had reason to  
“ think along with him. This is a good mo-  
dest way of giving the L—e. The Jesuits, we  
see, use each other with great Tenderness and Re-  
spect; *Honour thy self, and others will honour thee*,  
seems to be one of their Maxims.

*Reflexions.*

Four Reflexions follow on the back of the  
foregoing Remarks. Two of them long, and  
two of them short. The two last shall content  
us. 1. It thence appears, that the *Indians* be-  
lieve the Sun moves, and not the Earth. 2. That  
by talking of the Orbits of the fixed Stars, they  
may have some notion of their Progression.

*Astronomi-  
cal Obser-  
vations of  
late Years.*

The Astronomical Observations made by the  
Jesuits, we have mentioned, in *Cbina*, take up  
ninery four of the succeeding Pages, but be-  
cause in them we perceive nothing for our pur-  
pose, we shall pass them over.

*Geographi-  
cal Obser-  
vations.*

The Geographical Observations come next.  
They open with a trifling and tedious account  
of the Latitude and Longitude of *Pulo-Condor*,  
or the Island of *Condor*, once in possession of the  
*English*, who being unhappily massacred, the  
*French* laid hands on it, and have call'd it the Isle  
of *Orleans*. This Island, tho' the most conside-  
rable of those on the Coasts of *Cambodia* and

*Pulo-Can-  
dor.*

*Cochin.*

*Cochinchina*, does not, we think, deserve to have sixteen Pages lavished away upon it. Besides it and its few, no way remarkable, Productions being extremely well known to our Nation, we shall be silent thereon.

In the next place, we have a Description of *Canton*, its Latitude and Longitude; which our People ought to know pretty well. According to this account, it is about two Miles from North to South. It is not so broad as long. The north part of the *Tartar* Town has several void Spaces, and is but indifferently peopled, but the rest is fine, and well built; but we will not dwell on a Place so well known. We will only add, "That the great number of Vessels, of all Sizes, which are continually sailing up and down; Ways, or, if you will, Walks bordered, not with Trees, but with Embarkations; vast Plains sown with Rice, and cut into Canals; nor rather, that have no other ways but Canals covered with shipping, which sail along by thousands, while the Corn, the Trees, and the Pasture hide the Waters from sight; all this exhibits a noble Prospect to the Eye, a Prospect well worthy of being surveyed."

The next thing observable is, an Extract of *Extract of a Journal kept by the Fathers Gaubil and Marquet, from Canton to Peking*, wherein are several Geographical Remarks on the Situation of the Provinces, Cities and Canals which occurred to them on their way. This is by Father Gaubil. It is short, and tho' not properly new, is curious enough. Among other matters it is here observed, That *Youshan*, *Honian* and *Honkean*, make the greatest, and one of the most considerable Parts of the Empire of *China*. That when you see the prodigious multitude of Barks there,

some

some of which are as big as Ships, together with the inconceivable number of People eternally going and coming; you would say, That the whole Empire crowded to this City. —

“ In my life I never saw so great a Confusion; or so vast a Concourse of People: *Hankou* is the Place where all the Plants, Medicinal Herbs, Drugs, &c. of the growth of the Empire are to be had.” Our Chymists, Botanists, Apothecaries and Physicians, might here, it seems, have wherewithal amply to satisfy their Curiosity. Going still forwards, we are told, the Province of *Honan*, the Capital whereof is *Caisumfu*, so far as our Travellers saw it, is a remarkably fine Country. “ It — is a vast Plain. At every Step, you on all sides meet with Towns and Villages, and the ways leading to every one of them, are border’d with very fine Trees. The grand Road — is higher than the rest. It is properly a Bank, from whence you discover delightful Plains. From League to League there are Posts erected, which inform you how far you are advanced, and how far you have still to go. At convenient distances are publick Houses, where you may refresh yourself; and in the Towns, Villages and Hamlets, are large Inns, where you may lodge. Every one must carry his Bed with him; and if a *European* does but take with him a Person who knows how to dress Victuals, he may travel much more conveniently in *Cbina*, than in *France*.” With all this, it seems, that *Caisumfu*, the Capital of this happy part, though it be a large City, is sadly built, and thinly peopled. Two or three Days journey to the northward of *Caisumfu*, the Country is fenny, with magnificent Causeys.

We

We have afterwards an Extract of a Letter <sup>Extract of</sup> from Fath. *Gaubil* to our Editor, wherein he <sup>a Letter</sup> suggests, that *Astracan* must be seven or eight <sup>from Gaubil to Sou-</sup> Degrees more Westward than *M. de Lisle* has ci- placed it.

To this is subjoined, or rather annexed, a Plan and Description of *Pekin*. The Author <sup>Plan and</sup> reckons it a League and half, of those that go <sup>Description</sup> of *Pekin*. twenty to a Degree of Latitude, from North to South; that it is about one of the same Leagues from East to West, and that it contains, at least, three Millions of Souls. But this very populous City, it seems, is but a Nest of Beggars, the *Mandarins* and the Princes excepted. Let it be observed, by the way, that according to this account, *Pekin* hardly stands upon so much, or more ground, than what we commonly call *London*; and at the same time is but one Story high. *Quare*, Whether such a Space of such Buildings, with broad Streets, can be well made out to be able to afford Accommodation for three Millions of the most miserable Souls upon Earth? In our lofty and densely-built City of *London*, it is disputed whether we amount to quite a Million; and, all things consider'd, we do not seem to have room for three times that number, tho' it is likely, by this account, that for one Apartment in *Pekin*, there are three in *London*. But so return whence we digressed, at *Pekin* there is <sup>Some Part-</sup> a pretty general Toleration in religious Matters, <sup>iculars on</sup> and their own Temples are very fine, one of <sup>Religion</sup> them, it is said, containing an ancient Copy of <sup>as Pekin.</sup> "Our Holy Bible" in *Hebrew*. Those Apostolic Souls, the Jesuits, emulous of the *Chinese* Pageantry, more than mindful of the attractive Simplicity of the Gospel, have three spacious, fine and well-built Churches here.

The

*Porto Par  
diculata of Moscovitas and Coreans may resort thither. The  
the Chinese  
dubly.* The *Japanese* never come to *Pekin*. The  
Kings of *Siam* and *Tonquin*, frequently send  
Ambassadors hither. The *Lamas*, or idolatrous  
Priests of *Tibet* have admittance when they come.  
Here is also an *Indian* Pagod. The *Europeans*  
and *Moors* of *India* have leave to enter the Ports  
of *Fokien* and *Canton*, but must not think of going  
further into the Country. The *Persians*, the  
*Armenians*, *Uzbeks*, *Moguls* of *Cochemire* and  
*Agra*, stop on the Frontiers of *Cbenfi*; the same  
must all those observe who trade with *China* by  
Land, from all those parts in general. The  
*Chinese* themselves are allowed to go no where  
to trade, but to *Tonquin*, *Cochinchina* and *Siam*.  
Those of them who go to *Sumatra*, *Java*, *Ma-  
lacca* and *Manila*, are such as have been a long  
while settled in those Parts, or, at least, pass  
for such.

*The Situa-  
tion of Pú-  
tola, the  
Abode of  
the great  
Lama.* Then follows the Situation of *Pútola*, the A-  
bode of the great *Lama*, of the Springs of the  
*Ganges*, and of the circumjacent Country, from  
*Chinese* and *Tartar* Maps; by Fath. *Gaubil*,  
with Remarks by the same Father. By this we  
learn, that M. de *Lisle*, in his Maps, places *Laf-  
sa*, *Latzan*, or *Barantola*, the City near, as it is  
called, the *Lama's* Hill of *Pútola*; at least six  
Degrees of Longitude nearer to *Pekin* than it  
ought to be. We learn also, that the same  
Geographer places the Hill itself of *Pútola*, at  
least five Degrees of Longitude too near to the  
same Capital; and about two Degrees of Lati-  
tude too near to the Pole. Thus we find it by  
comparing that celebrated Geographer's Maps,  
with the Account before us. Again, Fath. *Gau-  
bil*, in his Note on the Word *Pútola*, having  
declared it to be the Name of the Hill, whereon  
dwells

dwells the great *Lama*, immediately subjoins, that the Name of the Town is *Lassa*, &c. as if it was just at hand; whereas *M. de Lisle* places them forty of the longest Leagues distant from each other. In short, our account, were it plotted down, would pretty much alter the face of that spot of *Asia* comprehended under the Title of this Article.

To proceed to the next, *Kong-Ki-Tao*, a *The Situation of the* Name we find in no Map we have, tho' it is the Capital of *Corea*, as seems, is by an Observation, taken by some of the Mandarines of the Tribunal of the Mathematicks at *Pekin*, and by order of the late Emperor *Cambi*, in the Latitude of thirty-seven Degrees, thirty Minutes, and fifteen Seconds North. It is computed to be ten Degrees, thirty Minutes Eastward of *Pekin*. By a much prior Observation, taken by the Command of *Coblay*, the Grandson of *Jenki-Khân*, the Capital of *Corea* is in the Latitude of thirty-seven Degrees, twenty-seven Minutes North. This is found in the Astronomy of the western *Tartars*. In *M. de Lisle's* Maps, *Chinyan*, as he calls it, seems to be meant for the Capital of *Corea*, but then it is in the Latitude of forty-two Degrees North, and but five Degrees to the Eastward of *Pekin*. *Kian-Kiai*, in the same Maps, which comes nearest to *Kong-Ki-Tao* in Name, is in about forty-one Degrees of North Latitude, and about ten Degrees East of *Pekin*; but *Chausien*, in the same Kingdom, is, according to the same Geographer, nearly in the very Latitude, and Longitude, as is pretended above, of *Kong-Ki-Tao*, and must therefore, we think, be the same Place, tho' *M. de Lisle* has not expressed it as the Capital of the Kingdom.

We will dwell no longer on the Geographical Class of this Collection, which goes on with very great Variety, let the Accuracy be what it will. Whosoever would take on him the Task of correcting the Map of *Asia*, might, perhaps, meet with some Lights from what is here said with a great air of Exactness, and pretended to come from the most knowing and faithful hands. We shall only add, that among the rest we find a pretty long and circumstantial Dissertation on the *Chinese* Manner of varying the *European* Alphabet and Pronunciation, of which having already given a copious Example from *Bayer's Chinese Study*, who may, in good part, have borrowed from hence, we imagine, that a Repetition of the same thing would be a little unacceptable.

Chronological Observations.

The Chronological Observations open with some Remarks on the Beginning of the *Chinese* Year. By them we are told, it is doubted, whether or no under the Dynasties of *Theon* or *Tebon*, *Chang* and *Hia*, they intercalated the Year as now.

These first Mogul Emperors.

Turning over the next Leaf, we find a Chronological Abridgement of the History of the first five *Mogul* Emperors, extracted from the *Chinese* History by Father *Gaubil*, together with some Geographical Discussions. It is a piece somewhat more curious than pleasant to read: but because we perceive some of our Readers will not excuse us if we pass it over, we will endeavour to abridge this Abstract.

Jenghiz Khan.

*Tsen Taisi* was the first Emperor. This is *Jenghiz Khan*, call'd *Tiemutshin*. His Father's Name was *Tesoubay*, his Mother's *Tuelun*. The *Mogul* Hoard under *Tebousay* was contiguous to that of the *Naymans*, near the Town of *Hain*, in the Latitude of forty-four Degrees eleven Minutes.



Minutes North; its Longitude being ten Degrees, eleven Minutes West of *Pekin*. *Jengbiz Khán* was born in the Year 1162, with clotted Blood between his Hands. His Father died a young Man, and left him and four Brothers to the care of his Widow *Tuelun*. She had much ado to preserve her Son in the Possessions of his Father, against the Attacks of *Gemúka*, a Tartar Prince, at enmity with the *Moguls*.

Certain Princes, called *Kin*, who came originally from the Country which lies North of *Corea*; were, in those days, Masters of *Leaotung*, and a great part of *China*. *Corea*, and both the one and the other *Tartary*, from the Latitude of forty-nine or fifty Degrees, to nineteen or twenty Degrees of Longitude West of *Pekin*, paid them Tribute.

The *Tatars* \*, a People on the Rivers *Kerlan* and *Onon* or *Amur*, to the North of *Corea*, revolting, the Emperor of the *Kin* order'd the tributary Princes to march against the Rebels. The *Tatars* were reduc'd, and *Tiemútsin*, for so *Jengbiz Khán* was first called, having greatly distinguished himself at the head of the *Moguls*, as well as a Prince called *Toli*, at the head of the *Keli*, the Emperor rewarded both him and the other. *Tiemútsin* was honour'd with a very great Post in the Army, and *Toli* was declared a King.

This new King was, some time afterwards, driven out of his Country by the *Naymans*; and *Jengbiz* restored him again to his Possessions and Dignity. This caused almost all the Princes of *Tartary* to enter into a League against the

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\* The *Tartars* in general would be more properly called *Tatars*. See the Preface to the English Translation of the Life of *Jenghis Khán*, and the Plan of the Universal History.

Restored and the Restorer; but *Tiemújín* obtaining several Battles over the Confederates, one of them, called *Tain*, who was Prince of *Hong-kila*, forsook them, and gave his Daughter in Marriage to *Tiemújín*. The War lasted many Years, and *Tiemújín* was always Conqueror.

*Gemuka*, however, who was the Incendiary of this War, succeeded so far by his evil Arts, as to stir up a Difference between *Tiemújín* and *Toli*, which ended in the Destruction of the latter, whose Army was cut to pieces between the Rivers *Tula* and *Kohn*, which flow north of *Peking*, and *Toli* himself was killed in the Country of the *Naymans*, by an Officer, a Native there. *Toli*, who upon his Elevation, we have mentioned, was called *Kang-ban*, is supposed to have been the same with *Prester John*.

Here we are obliged to break off for the present, designing to give the Remainder of this History at the head of what we shall have to say of and from the two remaining Volumes, hereafter to come under our Consideration.

#### ARTICLE XXIX.

Nouveaux Sermons sur l'Histoire de la Passion de notre Seigneur JESUS CHRIST; & sur des Sujets qui y ont du raport. Par feu M. JAMES SAURIN, Pasteur à la Haye.

That is,  
New Sermons on the History of the Passion of our Lord JESUS CHRIST; and other Subjects relating thereto. By the late Reverend M. JAMES SAURIN, Minister at the Hague. Two Vol. 8vo. Printed at

at Rotterdam for Jean Daniel Beman, MDCCLXXXII. Vol. I. p. 480. besides the Dedication to the Queen of Great-Britain, and an Index of the Texts preached upon. Vol. II. p. 494. and an Index of the Texts.

The first Volume contains XII Sermons, and the Second XII.

Beman's Sermons. Vol. I.

SERMON I. (from *Matth. xxvi. v. 1—16. incl.*) In this Sermon, preached in the Beginning of *Lent*, the Author declares his Design in this, and the following Discourses, is to give the *History* of our Saviour's *Passion*, and to dispose his Hearers to come into the Design of the *Crucifixion*, which, during some Weeks, commemorates this great Event.

In order to bring them to it, after a Paraphrase on the Words of the Text, the Author turns his Discourse on the Festival of *Lent*, which, says he, is both illunderstood, and worse solemniz'd, by most Christians. He, first, inquires into the Original of it: The primitive Christians thought themselves bound to solemnize, by extraordinary Devotions, the Anniversary of the Sufferings of *Christ*, from what our Saviour had said to the Disciples of *John, Matth. ix. 15. — When the Bridegroom shall be taken from the Disciples, then shall they fast.* In conformity to this they fasted, and afflicted themselves for their Sins, from Thursday Night to Sunday Morning. *Irenaus*, quoted by *Eusebius* in the twenty-fourth Chapter of the fifth Book of his *Ecclesiastical History*, says, Some

p. 23.

p. 25.

Epist. Can.  
ad Basil.  
p. 881.

two; and others several Days: and some reckon forty Hours in the Days of their fasting, which diversity is of old standing in the Church, &c. Dionysius Alexandrinus, *All Christians*, says he, do not practise alike on this Article during these six Days: (lately introduced) for some pass the six Days entirely in Abstinence; others only four Days; others, again, only three; some, only two, and some none at all. In process of time the forty Hours Abstinence, which were originally instituted, were converted (some think about the Time of the first Council of Nice) into forty Days.

p. 28. Mr. Saurin, secondly, proceeds to justify the Institution of *Lent*. Tho' what he has said in the first Part, says he, be sufficient for that purpose, yet he lays down two Propositions to support it. First, That the Guides of the Church, tho' they are never to swerve from the Revelation, may, jointly with the Sovereign, appoint certain Festivals according to the Circumstances the Church may be in; and concludes this first Proposition by these Words, *Obey them that have the rule over you, and submit your selves, for they watch for your Souls. Heb. xiii. 17.* His second Proposition is, that the Festival of *Lent* is one of those that the Guides of the Church may appoint, without usurping an Authority over Conscience.

p. 33. Thirdly, The Author takes notice of *Abuses* brought into the Institution of this Festival by Superstition. The first *Abuse* or *Mistake* is, to refer the Original of it to the Apostles. Secondly, 'Tis a Mistake to endanger one's Health by obstinate, &c. Abstinence. Thirdly, Another Mistake is, to abstain, and to be nice in the choice of some sorts of Aliments only. Fourthly, 'Tis a gross Abuse to inflict corporal Punishment on

on the Transgressors of this Institution. Upon which our Author relates, that among the Capitularies of Charlemagne, there is one which expressly forbids to eat Flesh during that Festival upon pain of Death. But if thro' Superstition, these several Abuses complain'd of by our Author, have crept into the solemnizing of this Festival, he laments in the

Fourth Article, That Men are grown remiss in the keeping of Lent, under pretence of reforming Divine Service, and bringing it nearer to its original Purity. He afterwards makes a Parallel between the Practice of the Church of Rome, and the Reformed, in Holland, (I suppose) very much to the advantage of the former; and concludes this Part with saying, *that the latter give room, by their Conduct, to question whether the Reformation has been more advantageous than fatal to the Christian World.* P. 36.

The Author proceeds in the Fifth Place, to give his Model of Devotions for that Festival, which he digests under five Heads, in a pathetic manner, and then concludes.

SERMON II. (Of the Sentence passed by CHRIST upon Judas, from Matth. xxvi. 17—25. inclus.) Mr. Saurin makes, at first, four Reflections. I. Existence is the Foundation of Happiness or Misery. Existence, in itself, is of no value, and 'tis Happiness or Misery determines the true worth of it; if it were possible that Existence could be attended with neither Happiness nor Misery, or with an equal Portion of both, Existence would be of no value, but it would be better or worse, for a Man to exist in proportion to the measure of Happiness or Misery his Existence is attended with: therefore

*Judas's* Existence being to be attended with more Misery than Happiness, *it had been better for him not to have been born.*

p. 51. II. In order to judge rightly whether it had been *better for a Man to exist, or not*; the whole Course of his Existence, and not a few Moments of it, must be consider'd: whether in the whole Time of his Existence he had a greater share of Happiness, or Misery. If *Judas's Life* and *Death* be considered, neither were attended with more Misery than other Men's. Therefore there was to be a Time after his Death when his Existence was to be attended with more Misery than Happiness, and in that sense it is that it had been better for that Arch-Traitor *never to have existed.*

p. 54. III. There are very few Men (if any) but would choose to live on Earth in the manner we do, all things consider'd, than be annihilated; therefore *Christ*, by the Sentence he pass'd upon *Judas*, would give us to understand, that the Miseries of the Oeconomy this *Wretch* was just going to enter upon, would be greater than those of this present Life, how great soever these are.

p. 56. IV. The Miseries *Judas* is threaten'd with, are, 1<sup>st</sup>. of the most fatal kind; and 2<sup>dly</sup>, the worst of that kind.

The Author examines next, what the Motive was that could carry *Judas* to so heinous an Action, and concludes it was *Avarice*. He then considers, 1. The Nature of *Avarice*. 2. The Crime it carried him to. 3. The Circumstances wherein he chose to perpetrate it. And 4. and lastly, The several Pretences he used to colour his Thirst of Money with, and his Confession.

Towards the Close of his Sermon Mr. *Saurin* has these Words.

“ Amidst

"Amidst the great Numbers of Persons who  
"are grown rich by unlawful Methods, we  
"have never yet seen any who in the last Period  
"of his Life, has sent for his Children, and  
"told them in that critical Moment,

P. 79.

"Dear Children, I have given you offence  
"whilst I lived, I will now at my death edify  
"you; and in these last Moments of my Life,  
"give glory to God, and acknowledge my past  
"Faults. The greatest part of my Wealth  
"was acquired by criminal Methods. These  
"glittering and magnificent Apartments you  
"see, are the Fruits of Perjury. These strong-  
"built and stately Houses have been reared up  
"by the many Lyes I have spoken. My frequent  
"Extortions have kept up those Equipages so  
"sumptuous and so glaring. But this day I  
"repent of my Crimes, and restore to the State,  
"to the Church, to private Persons, to the Pub-  
"lick, what I have robbed them of; and I choose  
"to leave you destitute, rather than to transmit  
"you an accursed Patrimony; the Example of  
"my Repentance, rather than the Fruits of my  
"Injustice."

SERMON III. (Of CHRIST'S Passion,  
from *John* xviii. 3—11.) The best Comment  
upon these Words, says Mr. *Saurin*, are those  
of St. Paul, *When I am weak, then I am strong.*  
*2 Cor.* xii. 10. He observes 1<sup>st</sup>, The Miracles  
wrought by Christ at *Gethsemane*. 2<sup>dly</sup>, The  
tender Concern Christ shew'd for his Disciples.  
3<sup>dly</sup>, The Directions he gave them. 4<sup>thly</sup> and  
lastly, His Submission to his Father's Will.  
1. Christ's Miracles, at that juncture, shew that  
he might have deliver'd himself from his En-  
emies, if it had been his Will. Under the second  
Head,

P. 87.

p. 94.

Head, he contends for *Predestination* ; and that *Christ's* Concern for his *Disciples* consisted first, in preserving them from falling ; Secondly, in reserving them for the many great things they did, and for Examples to us. Under the third Head, our Author declares himself, and pleads for the *passive Obedience* of Subjects to the Will of an *oppressive Sovereign*, &c. And fourthly, he explains the Meaning of the Word *Cup*, and shews the Bitterness and Difficulty of the Task God had reserved for *Christ*, and the Greatness of our *Lord's* Submission.

p. 109.

SERMON IV. (Of *St. Peter's Denial*, from *Matth. xxvi. 69—75.*) After a few Reflections on *St. Peter's* Rashness, he considers his Text under these three Heads. I. The *Cowardice* of an Apostle, who, for some Moments, yields to the Efforts of the *Tempter*. II. *Christ* making head against the *Enemy* of our Salvation ; and, with a bare Look, snatching from him his *Conquest*. III, and lastly, The Penitent Apostle, who with bitter Tears recovers from his Fall on *Christ's* looking upon him.

p. 123.

All these are treated on with the Author's usual Eloquence.

p. 165.

SERMON V. *Preach'd on the third Sunday in Lent* (from *Matth. xxvi. 59—68.*) After a short Preface on the Magnanimity and *Heroism* *Christ* expressed under his Sufferings, Mr. *Saurin*, in this Discourse, examines three things. 1. The false Witnesses who deposed against *Christ*. 2. The Judges who condemn him. 3. *Jesus Christ*, who despises the Evidence of the first, and calmly hears Sentence passed upon him by the latter. As to the first he proves, that



that not only the Depositions of the Witnesses were not uniform, but that they were even contradictory, and tended rather to prove *Christ's* Innocency; and that the last Witnesses, upon whose Deposition he was condemned, accused him with having said *that he was able to destroy the Temple of God*, intimating that he was a *prephane and seditious Man*. 2. *Christ* despising this last Charge, and answering in the affirmative to the peremptory Question of the *High-Priest*, 'whether he were the *Messias*;' is by him immediately accused of *Blasphemy*. Our Author thereupon inquires into the Nature of *Blasphemy*; which, according to him, is twofold. 1<sup>st</sup>, 'Tis *Blasphemy* to deny God his absolute Eternity, his Omnipotence, and the rest of his Attributes. 2<sup>dly</sup>, 'Tis *Blasphemy* to ascribe to one's self these incommunicable Properties of the supreme Being. And of this last kind was *Christ* accused.' Then inquiring into the Character of the Judges, he finds they were the great Council of the Jewish Nation, with the *High-Priest* at their Head; and consisting of the Jewish Clergy. Upon which he proves, 1<sup>st</sup>, There ought not, nor cannot be any such thing as implicit Faith; and shews the dreadful Consequences of this *Tenet*, with respect to this Tribunal's proceedings against *Christ*. 2<sup>dly</sup>, That these wicked Judges were of the Clergy. These were the Men, who, at that time, made such an Outcry that the Church was in danger, if he was suffered to live, &c. "If, says our Author, "if I were to advise a young Clergy-man how he should make Friends and get Preference; Flattery would I say, applaud, at least never wound to the Heart; descend not into particulars, and never make such Descriptions as your Hearers may think themselves

“Selves hinted at: but, ABOVE ALL, never find  
 “fault with the *Clergy*, and never tell them,  
 “*Wo unto you Pharisees, &c.*”

p. 189. Mr. S. makes a hideous Picture of the *Clergy*,  
 in general, which, we hope, is very different  
 from what ours is; tho’ some affirm that,

*Priests of all Religion are the same.*

SERMON VI. *Preached on the fourth Sunday*  
*in Lent (Of Christ’s Confession before Pilate;*  
*from John xviii. 33—38.) After a short Preface*  
*on the common Objection made against the*  
*Goodness of God, who suffers his best Servants*  
*to be exposed to the greatest Hardships in this*  
*World, Christ rewarding them in his Kingdom,*  
*which is not of this World; our Author divides*  
*his Discourse into three Parts. In the*

First he shews the Justness of the Idea *Christ*  
 gives of his Kingdom, which is *not of this*  
*World.*

p. 201. Under this Head he considers, I. *The End this*  
*King had in view. It was not to wallow in*  
*Luxury, as Sardanapalus; nor to make a show*  
*of Pomp and Vain-glory, as Sennacherib; nor was*  
*his Design that of subjecting the whole World*  
*by Strength of Arms, as Alexander. It was to*  
*dispel Darkness, and to appease God’s Anger. For*  
 II. *His Maxims, Justice and Equity; to render*  
*unto Cæsar the things which are Cæsar’s; and unto*  
*God, the things that are God’s: to do as we would*  
*be done by, &c. III. His Exploits. The ac-*  
*complishing of the Ends he had proposed.*  
 IV. *The Arms made use of by him. His Cross,*  
 his Word, his Example, and his Spirit. V. *His*  
*Favourites. Those who do the Will of his Father.*  
 VI. *His Rewards. The Peace of Mind; the*  
*Crown of Martyrdom; the Heavenly Mansions;*  
 the

the Company of Angels; and the Heavenly Jerusalem!

II. That as *this Kingdom is not of this World*, p. 213. it must be a Kingdom of Truth. Upon which our Author asks what is Truth? With respect to the *Jews*, the Answer is, That *Christ* was the true *Messias*. With regard to the *Gentiles*, that notwithstanding some have asserted, as *Socrates*, that Truth was absolutely *uncomeatable*, yet there are Truths of indisputable evidence, (such as those taught by *Christ*.)

III. Whether there are among us many *who are of the Truth*, and bear his Voice, and whether he has many Subjects. p. 217.

The *Jews* have intirely rejected him, and entailed a Curse upon *themselves*, and their *Posterity*. Among the *Christians*, it is plain, that the Man who, at *Rome*, calls himself his *Vicerent* here on Earth, by the *Pomp and Vanities* of this World he is incircled with, shews he does not follow the example of Him whose *Successor* he pretends to be, and whose Kingdom is *not of this World*. Among the *Reformed*, how few are there! Mr. *Saunders* concludes, by shewing, in a pathetic manner, what we are to be, in order to obtain a Place in that Kingdom.

SERMON VII. (from *Luke* xxiii. 5—12.) p. 236.

The chief Design of this Discourse is to answer the Objection usually made against the *Christian Religion*, viz. that it *stirreth up the People*. After a few cursory Reflections on the Words that follow; our Author, First, Inquires wherein this Charge may be true, and wherein it is false. p. 248. Secondly, From the very nature of the Troubles stirred up by *Christ*, and his Ministers, he apologizes for the Gospel, and its Ministers. Thirdly, He

He exhorts his Audience, from what has been said, to bring along with them the Dispositions suitable to the awful Ceremony they are going to solemnize, (*the Lord's-Supper.*)

I. He distinguishes, in the first place, the *Nature of Religion*, from its Effects caused by the different *Genius* of those it is preach'd to. With respect to the first, *Christ* is the *Prince of Peace*. All his *Maxims* are *Peace*, and he recommends nothing more than *Peace* (*John xiii. 34, 35, &c.*) As for its Effects, with regard to those *Religion* is preach'd to; it is not possible but it should often *stir up* against it, and *divide*,

p. 251. 1. The Schools. 2. The Court. 3. The Church, and 4. Families. The Truth of all which is made here very plain.

p. 262. II. It is obvious from the very nature of the Troubles *stirred up by Religion*, as was proved in the first Part, It is obvious, says Mr. S. that these Troubles must be imputed not to the *Christian Religion*, but to those it is preach'd to: upon this he mentions the Inscription, still subsisting, engraven on a Column, raised by *Dioctesian*, at *Clunia* in *Spain* (*Corunna*) where the *Christians* are charged with being the *Disturbers of the publick Peace*.

p. 272. SERMON VIII. (*Of Judas's Despair*, from *Matth. xxvii. 3—10.*) Our Author begins by asserting, that tho' *Rewards* are promis'd, and *Punishments* are threaten'd hereafter to those who either obey, or break thro' the Precepts of *Religion*; yet these are, sometimes, receiv'd and felt, *even in this Life*. *Judas* is an instance of the latter. This premised,

p. 276. I. Some Difficulties that occur in the Text are consider'd. Then,

II. The Author gives us his Thoughts on *Despair*.

In the first Part of this Discourse, among the several difficult Questions that offer themselves to the Mind, the Author dwells on these two only. I. St. *Matthew*, and the other *Evangelists* say, that *Judas HANGED himself*, and St. *Peter*, (*Acts* i. 18.) says, that *falling head-long, he burst asunder in the midst, and all his Bowels gush'd out*. In order to clear this seeming Contradiction, M. *Saurin* proposes three Solutions, to which we refer our Readers.

The second Difficulty relates to the Quotation of a Prophecy mention'd in the two last Verses of the Text, as from *Jeremy*, which is only to be found in *Zecbariah* xi. 12, 13. Our Author proposes likewise three Solutions to this, which having nothing particular in them, we shall make no mention of them.

II. M. *Saurin* comes next to examine what *Despair* is: After he has distinguished it from three several Dispositions of the Mind, that have the Appearance of it; 'Tis, says he, *an Inclination to dread the Consequences of what one has deserved; to poison the Guilt by the Grief of the Guilt which has caused it; to give one's self up to the Sentence of Divine Justice, before Divine Justice has pass'd it upon one, and even whilst it may possibly not pass it at all, &c.* which he applies to *Judas*. (Whether this Definition be not a mere *Galimatias*, we leave our Readers to determine.)

Our Author having furnish'd his Hearers with five *Shields*, (for so he calls his *Cautions*) against *Despair*, concludes with an *Exhortation* to a sincere and hearty *Repentance*, &c. &c.

SERMON IX. (*Of the Calamities of the Jews, from Luke xxiii. 26—31.*) Opens with a few Reflections upon the Text in general. The Extirpation of the whole Jewish Nation is afterwards consider'd under four Heads.

p. 324. I. As a glaring Proof of the Holy Scripture's Divine Original, which has so often foretold it, and in so evident a manner, several Ages before it happen'd.

II. As a Ratification of the Curse the Jews had uttered against themselves when they pressed for the Death of the Son of God; *Let his Blood be on us, and on our Children!* And, as a Punishment of their execrable Parricide in the Person of Jesus Christ.

III. As a Seal set by God himself to the Mission of the Saviour of the World.

IV. As an instructive Picture set before Christians, wherein they may see the Deceit of their Presumption removed; Objects still obscured by a distant Futurity; and read in it their own Destiny.

[All these are handled in such a manner, as may, in some measure, tho' in so short a Discourse, serve for an Answer to our T——als, Collins's, and the whole Tribe of pretended Free-Thinkers, who, whilst they declare they cannot give belief to the Prophecies, or the Gospel, freely swallow down a thousand Absurdities and Contradictions.]

p. 365. SERMON X. (*Of CHRIST's Prayer for his Tormentors, from Luke xxiii. 34.*) In this Discourse the Author considers three things.

p. 369. I. Who those are for whom he asks Forgiveness. *They are chiefly the Jews.*

II.

H. On what grounds the Prayer he puts up for them is founded. *On the Ignorance of his Prosecutors, occasion'd by their numerous Prejudices.*

III. What the effect of this Prayer was. *The Conversion of great numbers of the Jews, not long after his Resurrection.*

Afterwards come a few practical Reflections on the Charity from whence flows our Lord's Prayer; and then, a moving Exhortation to Amendment, with which he concludes his Discourse.

SERMON XI. (*Of the two Malefactors who suffer'd with CHRIST, on Luke xxiii. 39—43.*) P. 406.  
begins by saying, that there is nothing so fatal to Men, whilst in health, as an opinion, *that there is time enough left them to repent*; and none so fatal, likewise, at the Hour of Death, as that *it is too late*. The first of these is a general Delusion, the second the last Effort of the Devil.

Of the two Malefactors mention'd in the Text; the impenitent one furnishes us an Example of the Danger of putting off Conversion: the penitent one gives us an Instance, that we must not give our selves up to Despair, and that a late Repentance, *if attended with the necessary Qualifications*, may be accepted.

These are the two Considerations treated on in this Discourse. Previous however to these, Mr. Saurin debates, at large, a Question we apprehend very needless in it self; and that is, P. 409,  
—419.  
*What the nature of the Crime committed by the Malefactors was?* But notwithstanding all Answers to this momentous Inquiry must be conjectural, and therefore of no weight; our Author decides it, and says, that *these Wretches were*

*such Monsters in Society; as it is the Interest of every one they should be taken off; and with Divine Justice seldom suffers to go unpunished, even in this Life.*

P. 420. After this he re-assumes the Discussion of the two Considerations before mentioned, and concludes with exhorting affectionately his Hearers to a speedy and sincere Reformation.

P. 444. SERMON XII. (*Of the last Words spoken by Jesus Christ to Mary, and to St. John; from John xix. 25.—27.*) After a few Reflections upon the Sense of the Text in general, our Author divides it into two Parts: In the first he examines the Agonies which tear the Souls of Mary and St. John, at the sight of Jesus expiring on his Cross, expressed in these Words, *They stood by the Cross of Jesus, &c.* And in the second, the Conflict, or rather Triumph of Jesus expiring before their Eyes; from these Words, *When Jesus therefore saw his Mother, &c.*

P. 452. Our Author, before he enters upon the Examination of the first part of this Discourse, gives a short Description of what Superstition has invented with relation to this History. Every place is now distinctly shewn in the Holy Land, where, not only every Circumstance related by the Evangelists was acted, but *much more* than is to be found in the Holy Scriptures; all these, tho' at this distance of time, and notwithstanding the prodigious Devastation of that Country, all these, I say, are shewn to the credulous and Superstitious Pilgrims.

Mr. Saurin proceeds to give an account of the blasphemous Titles given to the Blessed Virgin, by the Romanists; and the idolatrous Worship they pay her. Superstition has even gone so far, that



a certain *Cardinal*, named *Bonaventure*, was so audacious as to substitute the Name of *Mary* to that of *Gop*, in every one of *David's* Psalms. Prayers have been put up to her, requiring her to command her Son, &c. &c. P. 457.

Mr. *Sauvign* considers next his first part, where in he shews how much the Nature of her Son's Death must have been shocking to her. In the P. 463.

Second, he observes the Calmness which a good Christian, after *Christ's* Example, shews in the last Minutes of a well-spent Life; who, amidst the Tears of a distracted Family, and his best Friends, prudently, and undisturbed, gives part of these precious Moments to the easing of his Sufferings; part, to his Family; part, to his Friends; and part, to Religion. Our *Saviour's* caring for his Mother is likewise a Motive to take care of one's Family-affairs, which may be done without offence. P. 470.

We shall give an account of the second Volume of these Sermons in our next Journal.

# ARTICLE XXX:

*Histoire Critique des Pratiques superstitieuses, qui ont séduit les Peuples & embarrassé les Savans. Avec la Methode, &c. Par le Père Le Brun, &c.*

That is,  
A Critical History of the superstitious Practices which have seduced the Vulgar, and puzzled the Learned. Together with the Method and Principles how to distinguish Natural Effects, from such as are otherwise, &c. By Father Le Brun, &c.

WE now come to the SECOND Volume of this Work, which is divided into five Books or Parts, as the first Volume was into three. Having therefore given an Extract of the first, second and third Book or Part, in our last Journal, page 464, we shall proceed to the other Parts whereof this Volume is composed, and which begins with

The fourth Book or Part, whose Subject is, *The critical History of the Practices observed in honour of St. Hubert, in order to preserve from Madness; together with some account of the Kings of England and France touching for the Evil.*

This Part consists of four Chapters, and the most remarkable Particulars in them, are the perpetual Miracles (in curing those who are bit by Mad-dogs) which are said to be wrought by the Sacred Stole, sent from Heaven to St. Hubert. This Stole, tho' a numberless multitude of Pieces have been cut out of it, is yet as entire and complete, as when the Angel brought it from the Skies, and preserves its Heavenly Lustre; at the same time that every thing in the Church where it is kept, fades and moulders away. The Method by which Madness is cur'd on this occasion, is as follows; a small Incision is made in the Patient's Forehead, when a little Piece of the abovemention'd Stole, is thrust between the Flesh and the Skin.

Then a nine days Devotion, &c. is performed in honour of St. Hubert; and as several whimsical Circumstances are included in it, we shall present the Reader with them. The Person who is cut in the Forehead in honour of St. Hubert, and receives a Piece of the Stole, must first confess himself, and receive the Communion for  
nine

nine Days following; must lie alone, in Sheets, just wash'd, or in his Clothes; must drink alone; must not stoop his Head, if he drinks at a Spring or River. *Item*, may drink red or white Wine diluted with Water, or Water only; may eat white Bread, and Hog's Flesh, provided it be just a Year old, or above; a Capon or Hen of the same age; Fish that have Scales, such as Red-herrings, Carp; Eggs boil'd hard; and all the abovemention'd must be eat cold, and no otherways. *Item*, he must not comb his Head during forty Days: and in case the Person should be bit or wounded by some Animal, till the Blood come forth, he must observe the same Abstinence for three Days, without returning thither. *Item*, the tenth day, his Bandage must be untied by some Priest; and this Bandage shall be burnt, and the Ashes thereof throwa into a Pond. *Item*, must make merry every Anniversary of St. Hubert, viz. on the third of November. *Item*, may stop the Progress of the Venom in any Person who has been bit by a mad Beast till Blood came forth, for forty Days.

Our learned Author observes, that it is proper the Vulgar should be undeceiv'd in these superstitious Usages; but then, as a good Catholic, he declares, that Intercession should be made to St. Hubert, with Submission to the Will of God. The Church, says he, will always approve of People's having devout Recourse to St. Hubert's Relicks, and even of their making use of a small Portion of his Stole, in hopes of being cur'd of their Madness. He concludes with declaring his Belief of some superstitious Examples, which we are not to wonder at, as he was an Ecclesiastic of the Church of Rome.

Notice is taken of those who are call'd Knights of St. Hubert. These declar'd themselves to be

the Posterity of that Saint ; and pretended, by touching a Person on the Head, in the Name of God, or that of the Holy Virgin, to cure the Bite of mad Animals, whether in the Face, or till Blood came forth. In 1649, the famous *George Hubert*, who boasted his Descent in a direct Line from our celebrated Saint, obtain'd Letters Patents, which enabled him to exercise his wonderful Talent. 'Tis said that he touch'd *Lewis XIII*, *Lewis XIV*, his Uncle the Duke of *Orleans*, the Princes of *Conde* and *Conti* ; together with the several Officers of the Crown, and those of the King's Household ; and that these, by his single Touch, were preserv'd from all mad Animals.

Our *George Hubert* had a Sister who pretended to have the same Virtue. This illustrious Gentleman, to complete his quackish Farce, spread printed Bills all over *Paris*, in which he boasted the Excellency of his Talent. The Archbishop of *Paris* in 1652, declar'd as follows, viz. That *George Hubert*, by the special Grace of God, of the Holy Virgin, and *St. Hubert*, touches all sorts of Persons of both Sexes, who have been bit by Dogs, Wolves, or other mad Animals ; touching only their Heads, and not making use of any Medicament. And that a few Years since, a mad Dog having bit, in his Palace of *Gondy* and *St. Cloud*, &c. several Dogs, Horses, Hogs, and other Beasts ; he had desired the said Knight to go to the Place abovemention'd, when the Danger was remov'd, and all the said Beasts cur'd. However, our Author does not seem to give any credit to this Story, but on the contrary has endeavour'd to refute it ; and at the same time proves, that the Genealogy of the Knights

of St. Hubert is merely fictitious; and treats his Descendants as so many *Don Quixots*.

He then proceeds to the touching for the Evil as practised by the Kings of France. This he believes to be genuine, and of great Antiquity; tho' probably not from Clovis, who is supposed to have received that Virtue, by the Heavenly Oil of the Holy Vial with which he was anointed. However, it must have been upwards of six hundred Years ago, because Guibert de Nogent assures, that he himself had seen Lewis le Gros perform this Cure. *Quid, quod Dominum nostrum Ludovicum regem consuetudinario uti videmus prodigio? Hos plane qui scrophas circa jugulum, aut aspiam in corpore patiuntur, ad tactum ejus, superaddito crucis signo, vidi catervatim me ei coherente, Et etiam prohibente, concurrere. Quos tamen ille ingenita liberalitate, serena ad se manu obuncans, humillime consignabat. Cujus gloriam miraculicam Philippus Pater ejus alacriter exerceret, nescio quibus incidentibus culpis, amisit. Super aliis regibus qualiter se gerant in hac re supersedeo, Regem tamen Anglicum nequitiam in talibus audere scire.* Guibert de Pignorib. Sanct. Lib. 1. cap. 1. p. 331.

Our Author is of opinion, that Robert King of France, famous for his Sanctity, and the great number of Miracles he wrought in his Lifetime, was the first who touch'd for the King's Evil. About three hundred Years since, such as were to be cur'd of this Disease, used to drink Water, blest'd by the King, for nine Days together, fasting. We have so many undeniable Proofs, says our Author, of Cures which have been perform'd by our Kings, and so many Children have been completely heal'd, that we cannot reasonably suppose the Strength

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of Imagination was of any efficacy on these occasions.

'Tis asserted, says Father *le Brun*, that Heaven indulg'd the same Virtue to the *English* Monarchs, and that *Edward* the Confessor was the first who touch'd for the Evil. What seems to have given occasion to all this, was a Miracle that was wrought by that King, of which *William of Malmshury* gives the following account. *Adolescentula juxta parilitatem natalium virum habens, &c.* A young Woman who was married to a Man of the same age with her self, had not brought him any Children, and was afflicted with certain Humours in her Neck, whence very great Swellings arose. Being admonish'd in a Dream to address the King, and to beseech him to wash the afflicted Part, she obey'd the Vision. The King having perform'd his Devotions, dipp'd his Fingers in Water, and wash'd her Neck. The instant he applied his Hand, the Patient found herself better; when the stinking Scab breaking away, a great number of Worms, and corrupted Matter issued from it. However, as the Ulcer did not immediately close, she continued at Court till she was completely cur'd; all which was perform'd in less than a Week. The Wound closed so happily, that the least Scar was not seen in the Skin; and about a Year after she was deliver'd of Twins. *William of Malmshury* asserts, that King *Edward's* Piety gain'd him this Virtue, and that he did not derive it from his Family; and *John Brompion*, who died in 1198, says expressly, that the Kings of *England* inherit from *St. Edward*, the Power of healing the Evil by the bare Touch.

But

But *Edward* the Third of *England* was the most famous for curing the King's Evil; and I don't doubt, says our Author, but that his Pretensions to the Diadem of *France*, excited his Zeal to touch those who were diseased. *Bradwardin*, his Confessor, who had attended him in his Wars, speaks of the wonderful Cures wrought by that Prince, in these Words—All you who deny Miracles, come into *England*, bring to our Sovereign any Christian, soever afflicted with the King's Evil, and he will cure him, in the Name of Christ Jesus, by laying his Hand on him, and making the Sign of the Cross, be the Disease ever so inveterate—He adds, that King *Edward* cur'd a numberless multitude of People in *England*, *Germany* and *France*; and calls the People and Nations to witness to the Truth of what he affirms. *Sicut Populi Nationum & Fama quam celebris certissime contestantur, &c.* The Kings of *England*, even after the pretended Reformation of the Church of *England* (says our *Romish* Father), have touch'd for the Evil. And *Tucker* relates a very singular Incident, viz That a Catholic who was grievously afflicted with a schirrous Humour, being touch'd by Queen *Elizabeth*, was perfectly heal'd. ('Tis no wonder that our venerable Romanist should call this a very singular Incident.) King *William* III. continues our Author, having made his way to the Throne, by Methods which are universally known; did not trouble himself about touching for this Disease; (which shows his good Sense, and his Disinclination to impose upon Mankind.) Neither did King *George* I. or the Monarch who now sits on the *British* Throne, ever attempt to cure this Distemper; which, however, Queen *Anne* did—But now our Author acquaints us with

a very edifying piece of History, viz. That the Chevalier de St. George has wrought several extraordinary Cures in Italy.

The Kings of England used also to bless Rings, which were so many Preservatives against the Cramp and the Falling-Sickness, and this Ceremony was perform'd on Good-Friday, a little before the Worship of the Cross; and the Rings thus blest were distributed the same Day. The Kings communicated this salutary Virtue to these Rings, which were of Gold or Silver, by rubbing them between their Hands; when they were sent all over Europe, as so many infallible (to be sure) Preservatives.

We now come to the fifth Book or Part; in which we have the critical History of various Practices for knowing Futurity, and for distinguishing the Innocent from the Guilty; with the Origin and Progress of the Trials by boiling Water, and red-hot Iron. This Part is composed of five Chapters, and includes a great number of Particulars, of which we can only give the following —

It was the custom to make Persons take an Oath in Churches, or over Holy Relicks, in order to discover whether they were perjured, &c. Here we are told of an Incendiary who presum'd to come to St. Martin's Church, where he took an Oath, that he had not set fire to a House, altho' it was pretty well known he did. Gregory of Tours, who believ'd him guilty, endeavour'd to intimidate him; and in order to punish his Crime, said thus to him: If a vain Confidence makes thee believe that God and his Saints don't punish such as forswear themselves, thou art now before the holy Temple, and swear if thou wilt, but thou shalt not enter into it. These Words were no sooner spoke, but the wicked Wretch rising



up his Hands, swore by Almighty God, and the Virtue of St. Martin, that he had not set fire to the House; when immediately he was surrounded with Flames; fell backwards, crying aloud, that St. Martin burnt him; and saying these Words, he expired. Our Author observes, that it was not right to make these Practices common, since it occasion'd several superstitious Usages and Abuses.

Recourse was likewise had to Duels, for discovering the Justice of a Cause, and such Persons as had given a false Testimony. This proof by Duels was by some call'd the Judgment or Decision of God. *Fredgarus* informs us, that recourse was even had to Duelling, in order to discover the Innocence of a third Person. Queen *Gundeberga*, Sister to King *Clotharius*, being accused of a design of poisoning King *Charoaldus*, her Consort, it was resolv'd, that two Persons should engage in a single Combat, the one in the Queen's Name, and the other in that of the King, in order to discover whether she were innocent or guilty: *Ut iudicio Dei his duobus confitentibus cognoscatur, utrum hujus culpe reputationis Gundeberga sit innocens, an fortasse culpabilis.* *Charoaldus's* Combatant was vanquished, and consequently Queen *Gundeberga* declar'd innocent — Could any Proof be more Mathematical?

In several Places, after the Trial by Duels was laid aside, those by a red-hot Iron, and boiling Water, which also were call'd the Decision of God, were substituted in its place. The first authentic Trial by Fire we meet with among the Christians, is related by *Gregory of Tours*, in the seventy-sixth Chapter of the *Gory of Confessors*, concerning St. *Simplicius* Bishop of *Aulun*. This Saint, who liv'd in the fourth Century,

Century, had been raised to the Episcopacy notwithstanding his Marriage. His Wife, who was a Woman of the strictest Chastity, could not be prevail'd upon to leave her Husband, tho' made a Bishop. Accordingly, she always lay in the same Room with him; but the People murmur'd, and reproach'd the Saint with indulging himself in conjugal Endearments. This coming to his Wife's ear, she, on *Christmas-day*, order'd Fire to be brought, and holding it in her Garments for near an Hour, she afterwards laid it on those of her Husband, the Bishop, saying these Words, Receive this Fire, which cannot burn you; whereby we shall convince the World, that the Fire of Concupiscence has no more power over our Minds, than these Coals have over our Garments.— All the Spectators admir'd the Miracle, and a few days after, upwards of a thousand Persons desir'd and were admitted to Baptism.

With regard to the Trial by boiling Water, *Gregory of Tours* gives us the following Example. A Catholic Deacon being engaged in a religious Controversy with an *Arian* Priest, a miraculous Decision was demanded. Accordingly a Fire was lighted in a Place of publick resort, where Water being pour'd into a Kettle, was made to boil; when it was agreed, that a Ring should be cast into it, and that the Disputants should thrust their naked Arms into the boiling Water, in order to take out the Ring. After they had disputed some time, about who should first try the Experiment, a Deacon of *Ravenna*, a very zealous Catholic, hearing the *Arian* insult the Catholic, because he had rubb'd his Arm with Oil and Ointment, thro' fear, thrust his own Arm into the boiling Water, and there, for near an Hour, sought the Ring, and at last brought

brought it out. The *Arian*, imagining he could do the same, plung'd his Arm into the Kettle, and instantly his Flesh was consum'd to the Bone—  
*Or Gregory is mistaken.*

Our learned Author, however, does not at all countenance these *Trials*; and mentions *Georgius Logotheta*, who writ a Chronicle of the thirteenth Century, wherein he tells us, that a certain Man being urged by *Michael Comnenus* to try the Experiment of the red-hot Iron, he answer'd, that he was neither a Quack nor a Wizard. The Archbishop insisting upon his submitting to the Trial, he answer'd, that he would willingly carry the burning Iron, provided that his Grace would put on his *Stole*, and be so good as to give the Iron into his Hands. But the good Archbishop had no great Inclination to perform this part of the Ceremony; and thereupon acknowledged, that this whole Custom came from the *Barbarians*, and that it was not good to tempt God—*The Proverb says, A bad Excuse is better than none.*

Under the Reign of the Emperor *Andronicus*, a great number of Ecclesiasticks were resolved to determine several Theological Disputes by Fire; and 'twas agreed, that each Party should write his Reasons on Paper; which being done, both Papers should be cast into the Fire, and that which should remain unconsum'd in the Flames, was to be pronounced victorious. Accordingly a Fire was prepar'd, and the Papers were thrown into it, in presence of a great Concourse of People. The Reader will easily guess the Result of this ridiculous Experiment. Both Papers were burnt to Ashes, to the great confusion of these Ecclesiasticks.

About

About the close of the fifteenth Century *Jerom Savonarolo*, a famous *Dominican* in *Florence*, was engag'd in a Controversy with Father *Francisco da Pouglia*, a *Cordelier*. Each offer'd to prove the Validity of his Assertions by Fire, which the Magistrates agreed to. A prodigious great Fire was then prepar'd in the large Square in *Florence*, whither a numberless multitude of People resorted. The Antagonists being come to the Fire, at one a'clock in the Afternoon, made a great many shuffling Ceremonies, and at last (Night being come) none of them could be prevail'd upon to undergo the fiery Trial. This enrag'd the Populace to such a degree, that they would have torn Father *Savonarolo* and his Companion to pieces, had they not been protected by the Soldiers. However, the People would not be easy till they were seiz'd, by the Magistrates, which therefore was done; and being tried, they were condemn'd to be burnt alive, and accordingly the Sentence was executed on the twenty-third of *May* following, in the same place where the famous Trial was to have been made.

Our Author, after having resolv'd several Difficulties which the Trials by Fire and boiling Water have occasion'd, such as Preservatives from Fire, Enchantments, &c. proceeds to the sixth Book or Part, which treats of the Origin and Progress of the Trial by cold Water, for the Discovery of Wizards— This Trial was perform'd in the following manner. A Man was stript quite naked, when his right Foot was tied to his left Hand, and his left Foot to his right Hand, to prevent him from stirring himself; after which he was let down by a Rope into the Water. In case he sunk to the Bottom, as it was natural for him to do,

do, when thus bound, he was declar'd innocent; but in case he continued upon the Surface, he was pronounc'd guilty. This Experiment was sometimes made in a River, and at other times in a Tub of Water, but always before a great number of Spectators; and was said to have been very much practis'd in the Year 900. 'Twas, however, suppress'd in the thirteenth Century, together with the Trial by boiling Water, and red-hot Iron; and reviv'd about the End of the sixteenth Century, in Germany and France; not for discovering Thieves, and other guilty Persons, as formerly, but only for finding out Wizards, and particularly Witches, it being suppos'd that these never sink in the Water. A deplorable Circumstance, says 'our Author, is, that several Judges in *Westphalia*, where this barbarous Experiment reviv'd; caus'd a great number of Women, who did not sink, to be cast into the Flames, where they were burnt to Ashes. *Scribonius's* System in defence of the Trial, is refuted by 'our Author, *Natural's*, *Gottschmidt's*, and others, who declare it to be tempting of God, &c. *Richius*, a Magistrate of the City of Bonn, near Cologne, writ a Treatise entitled, *Defensio probæ, ut loquuntur, aquæ frigida; quæ in examinatione desiderant, quæque passas habere videntur; hæc est, A Defence of the Trial by cold Water; now employ'd by most Judges in the Examination of Persons*. In this Treatise, the Author undertakes to refute those who asserted, that this trial was uncertain and forbidden; that it was tempting God; that such Judges as commanded it, committed a mortal Sin; and that the Effect was owing to the Devil, who could deceive, and cause innocent Persons to be condemn'd. *Richius* declares,

declares, that several authentic Trials which had been made, left him no room to doubt of their being miraculous; and among others relates the following. A Woman; whose Husband and Sister had been put to death for Witchcraft, was banish'd; and it was farther enacted, that she should suffer death, in case she return'd home: however, she ventur'd, and was sentenc'd to be drown'd. But a Circumstance, says *Rickius*, which surpriz'd all the Spectators was, that the Executioner could never plunge her to the Bottom; for altho' he had tied a great Stone to her, she nevertheless swam upon the Water like a Feather; so that he was forc'd to drive her downwards with a Pole; and to keep her thus plung'd in the Water till she was suffocated. This made the humane *Rickius* say, that she ought rather to have been burnt. — *Rickius was as much a Conjuror, as this poor Woman was a Witch.*

Our Author, after several critical Enquiries, goes on to the seventh Book, in which we are entertain'd with the *critical History of the Origin and Progress of the WAND, or Stick, among all Nations*. — This Wand was employ'd for the discovering of Springs, Mines, the Boundaries of Fields, Murderers, Thieves, &c. and by it is generally understood a crooked Stick, which being held in both Hands, turns round over Springs, Metals, and whatever else may be sought after. Formerly it was always taken from the Hazel or Almond-tree, but now any sort of Wood is made use of. Some employ even a Rod of Iron, Silver, Whalebone, or whatever is ready at hand; and among others, the celebrated *James Aymar of Dauphiné*. The Stick was held after three ways; either with the Point

up-

upwards, or downwards, or horizontally; all which, and three or four other Methods, are represented in Copper Plates. Others lay it on the back of the Hand, and we are told, that it turns round upon it, when carried over a Spring, or Course of subterraneous Water. Others again lay a strait Stick on the Palm of the Hand, or take a little strait Stick (as in *Germany*) smooth, and without Knots, which being cut in two, a Hole is made at the End of one of the pieces, and the other being cut sharp, is thrust into it; after which, this Stick is held between the tips of the two Fingers; and 'tis assur'd, that when a Person passes over a Mine, the Stick will twirl round between his Fingers. Many People in *France* employ only a strait Stick. This they hold by one end, and present the other towards those Places where they think there are Metals. Now for the *Marvellous*—As they draw nearer to the Mine, the Stick is attracted to it, and would fly out of their Hands in case they did not hold it very fast; nay, they themselves are drove towards the Place.

A young Man who liv'd between *Mons* and *Brussels*, us'd to thrust a Stick into the Earth, and in case there were Metals under it, the Wand would tremble the instant he touch'd it with his Hand. Lastly, some make use of four crooked Sticks, and think that in case there should be three or four Treasures in a Place where one was sought, the Sticks would point different ways.

Formerly this Conjuraton with the Wand was attended with many superstitious Ceremonies: They used to repeat the Psalm *De profundis*—*Credo, videri bona Domini in terra viventium*—  
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Several mysterious Figures us'd to be made on these Wands. Some cut Crosses on them; and there are four Sticks in *Paris*, which are pretty ancient, on which the Words *Balthazar*, *Gaspar* and *Melchior* are written. These, according to vulgar Tradition, are the Names of the three wise Men, who made their Offerings to Christ; and we may presume, that by this their Assistance was invoc'd.

Our Author, after giving various Reasons for and against the Virtue of the Wand, and relating an Experiment, in which himself, and the famous *M. de la Hyre* bore a part, viz. of a Boy of twelve Years of age, who pretended to discover Springs, &c. by a magical Stick, which, however, fail'd in the Attempt; concludes the Chapter with these Words: The result of all this is, that there is not a little Illusion in the Signs which are given by the Wand; I, nevertheless, cannot deny but that it really turns, without Art or Fraud, in the Hands of some Persons; and that it has discover'd several hidden things.

Father *Le Brun*, in giving us an Account of such things as the Wand discovers in *France*, relates the following Story of *James Aymar*. Towards the end of the Year 1689, the Farmer of the religious Ladies of *St. Cecilia*, was surpriz'd to find that all the Oxen and Cows which had graz'd in a certain Meadow, died. Twenty-three of these were carried off in a few days, altho' this was the best Pasture thereabouts. Astonish'd at this Accident, and desirous of finding out the Cause of it, he consider'd, that it possibly might be the Effect of Witchcraft; and that as the Wand discover'd so many things, it might also find out this. As *Aymar* was look'd upon to be



be one of the ablest Conjurers, he was sent for; who employing his Wand, it turn'd in every Part of the Meadow, but stopt every where about it, except in a little Path that went from it. Upon this *Aymar* desir'd, that the Parson of the Parish might come and perform his Exorcisms, in order to find whether it were a piece of Witchcraft or not. The Parson came, attended with the chief Men of the Parish; and in his *Pontificalibus* repeated the Prayers used on these Occasions. *Aymar* then took up his Wand, which now ceas'd to turn in the Meadow: however, it turn'd in the Path abovemention'd; and the Motion continued as they went up it, till they came to a Hut, inhabited by a Fellow of no Character; who, inform'd of what had past, left the Place, and was never heard of afterwards, the Magistrates not making any enquiry after him.—*Such as are desirous of seeing a Refutation of Aymar's Magic, will find it in Bayle's Dictionary.*

The Author afterwards declares the Uses to which the magical Wand is apply'd in *Germany, Flanders, Sweden, Hungary, England, Italy, Spain, and Egypt*. Enquires whether the Wand was of use in ancient Superstitions, and tell us many astonishing Effects produced by Wands. Relates the Practice of the *Scythians, Persians, Medes, Alani, Illyrians, Sclavonians, Germans*, and several other Nations, in divining with this Instrument. Takes notice of the crooked Stick, which the old *Romans* employ'd in Divination; and in what manner it was taught by the *Chaldeans*, who made use of a Wand for that purpose. Examines the Origin of several Practices which are now made with the Wand, and how it came to be thought proper for discovering

Springs, Metals, the Boundaries of Fields, Murderers, Thieves, &c. and whether it has been long employ'd for the finding out of Springs and Metals.—These, and a multitude of other curious Particulars are treated of in this second Volume, of which we cannot give any farther account for want of room; and therefore must postpone our account of the third and last Volume of this learned Work, till our next Journal.

### A R T I C L E XXXI.

*Histoire Ancienne des Egyptiens, des Carthaginois, des Assyriens, &c.*

That is,

*The Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes, Persians, Macedonians and Greeks. By M. Rollin, &c. The third Volume 8vo. containing 772 Pages. Paris 1731.*

Being a Continuation of Article 24. N<sup>o</sup> 17.

N. B. That Vol. II. not having been altogether finished in the former Journal, we continue it here; beginning at the fifth Book, p. 479.

R.

OUR Author, after having in the former Volume, and in the first Part of this second, treated the History of the *Egyptians, Assyrians, Babylonians, and Medes*; comes in the fifth Book, according to the general Plan he had laid down to himself, to treat in few Words

Words of the different States and Republicks of Greece.

Of all Countries known to us from ancient History, there is none so famous as Greece, or that have furnished the World with so many precious Monuments; whether we consider it in relation to the Glory of its Arms, the Wisdom of its Laws, or the high Degree of Perfection and Politeness, to which it advanced the Arts and Sciences: In all these respects it may be considered to have a just Title of being called the General School of all other Nations. The Greek History does not only furnish us with many consummate Generals to be our Models in military Affairs, but also with the most famous Legislators, finish'd Politicians, and Magistrates; that seem'd born with Qualities to govern; and with Men, who have excell'd (even all that came after them) in every Art and Science: Their Philosophers have push'd their Searches after Natural Knowledge to a very great height, and left us such refined Maxims of Morality, as may make even Christians to blush, that they cannot, with all the Advantages of a supernatural Light, excel them.

As the Virtue and wise Conduct of those great Masters, whom we read of in this History, may serve as Models to imitate in many Parts of Life; so also their Faults, Imperfections, and Vices are no less fitted to instruct: that Censure, Shame, and Infamy, which always accompany criminal, brutal, and bad Actions, being as proper to inspire Horror and Abhorrence of them, as the Glory and Applause that attend brave and good Actions are adapted to inspire a Love of Virtue.

This History furnisheth numerous Examples of both kinds, which our Author is always careful to paint to us in such Colours, as are most proper to make them both useful and agreeable at the same time: Such as are designed for publick Employments, will here meet with the most refined Politicks of the ablest Statesmen the World could ever boast of: The Civilian may here likewise trace the Source and Origin of most of the fundamental Laws that are now in use, in these western Parts of the World; here also the young Officer may with pleasure review the most celebrated Actions of the greatest Generals narrated, or rather painted to the Life before his Eyes, by Historians, who themselves were no less consummate Masters in the Art of War, and bore a great Share in conducting the Actions which they account for; such were *Thucydides*, *Xenophon*, *Polybius*, &c. These great Men, who still stand in the first Rank of Historians, both for their consummate Knowledge of publick Affairs, and the Politeness, Exactness, and Veracity of their Narration, range and marshal their Armies, fight their Battles, and conduct their Sieges, in such Propriety of Terms, and with so lively and strong a Colouring, that the Reader, by an agreeable Sort of Delusion, must imagine himself present in the very Action. Thus our young Heroes, who read this History, may be properly said to be conducted, and, as it were, led by the Hand thorough all the most important Parts (not of the mere Theory) but of what is far more useful, the Practice of the Art of War.

It is hoped therefore, that neither the Length of this Introduction, nor the following Account  
of

of Mr. *Rallin's* Book, wherein he hath collected under one Point of View, all that hath been writ of any Moment and Importance, by different Authors, concerning the most shining Parts of the History of these warlike, wise, and polite Nations, will be disagreeable to the Publick.

Our Author, as was formerly said, proceeds in the following Part of his Work, according to the general Plan he had laid down to himself in the Beginning, to give us the History of *Greece*, join'd with that of the *Persians*, and other People, with whom they were at War. This fifth Book, which is designed only as an Introduction to the subsequent Volumes, is divided into nine Articles; the first of which is, a short Geographical Description of the Country, wherein is mark'd the general Divisions of it, the principal Cities in every Division, and what each of them are remarkable for. He also, in the same manner, takes notice of the chief Islands round that Coast; and concludes, that the *Greeks* had Colonies in each of them, as they also had in *Sicily*; that Part of *Italy*, call'd *Calabria*; in *Asia Minor*, and a great many other Parts of the World.

ARTICLE II. Comprehends a general Distribution of the *Greek* History into four Ages, each of which are characterized and distinguish'd by a like Number of different *Epochas*, which, taken all together, include the space of 2154 Years.

The first of these Ages includes a Period of 1000 Years, from the Foundation of the Kingdom of *Sicyonia*, A. M. 1820, to the Siege of *Troy*, A. M. 2820.

The second from the taking of *Troy*, *A. M.* 2820, to the Time of *Darius*, the Son of *Hystaspes*, *A. M.* 3483, includes a Period of 663 Years.

The third from the Beginning of the Reign of *Darius*, *A. M.* 3483, (which is the Time wherein the *Persian* History begins to be blended with that of *Greece*) to the Death of *Alexander* the Great, *A. M.* 3681, comprehends 198 Years: the most glorious and important Period of the *Grecian* History.

The fourth and last Age consisteth of 293 Years, from the Death of *Alexander* the Great, till they fell entirely under the Power and Weight of the *Roman* Arms, *A. M.* 3974. This Period may be properly term'd, the Decline of the *Greek* Empire. As the two first, (of which we know very little that may be relied on) may be justly called the fabulous Period of their History; which therefore our Author contents himself to treat of very briefly in the remaining Articles of this Book.

ARTICLE III. Is wholly taken up in tracing the Origine, and in making some general Reflections on the savage Rudeness and unpolish'd Life of the first Inhabitants of *Greece*. To which are join'd some Conjectures, on the Manner of their first Settlement into Societies and Republicks.

Mr. *Rollin* seems to be very much convinc'd, from the Similitude he finds betwixt the Name *Javan*, or *Jon*, and that of the *Ionians*, that *Javan* the Son of *Japhet*, and Grandson of *Noah*, was the Father of all that People, afterwards known under the Name of *Greeks*; tho' this Name has remain'd proper to one only Nation amongst

mongst them: For, says he, the *Hebrews*, *Chaldeans*, *Arabs*, and all their other Neighbours, gave the whole Body of the *Greek Nation* no other Compellation but that of *Ionians*. *Daniel*, in his famous Prophecy of *Alexander* the Great, calleth him King of *Javan*. Ch. 8. 21.

This *Javan* had four Sons, *Eliza*, *Tarsus*, *Cetthim*, and *Dodanim*, from whom Mr. Rollin in like manner derives the Origine of the other particular Nations of *Greece*, viz. from *Eliza*, which he imagines to be the same with *Ellas*, he derives the *Ελλανες*, a Name which afterwards became common to the whole Nation; as that of *Ελλας* did to the Country. And from *Cetthim*, he derives the *Macedonians*, being therein authorized by a Passage in the first Chapter of the first Book of *Macchabees*; where it is said, that *Alexander*, the Son of *Philip*, a *Macedonian*, went forth of the Land of *Chettim*, and slew *Darius*, King of the *Persians*, &c. And in the fifth Verse of the eighth Chapter, speaking of the Victory of the *Romans* over *Philip* and *Perseus*, the last Kings of *Macedon*, they are called Kings of the *Cittimes*. But the uncertainty, of these Conjectures, may be easily evinced; the Generality of their own Authors being of quite another Opinion. Vide *Plin.* Lib. 4. Cap. 7. *Strabo.* Lib. 8. *Pausan.* Lib. 7.

ARTICLE IV. In this Article is given a more particular Detail of the Origine and Settlement of the small Kingdoms and States, of which *Greece* was composed in those first Ages.

That

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A.M.1915. That of *Sicyonia* is accounted the most ancient, and is believed to have subsisted 1312. before the first *Olympiad*, and continued 1000 Years.

2148. That of *Argos* began 1080 Years before the first *Olympiad*.

The next is the Kingdom of *Mycene*, of which *Perseus* was the first King.

2448. *Athens* founded by *Cecrops* of *Egyptian* Original, who also established the *Areopagus*, and divided *Attica* into twelve Cantons.

2549. *Thebes*, founded by *Cadmus*, the *Phenician*, after he had possessed himself of the Country, afterwards call'd *Beotia*.

A.M.2488 *Sparta* or *Lacedemon*; it is thought, that *Lelex*, first King of *Laconia*, began his Reign about 1516 Years before the *Christian Era*. *Tyndar*, Father of the famous *Helene*, who gave occasion to the *Trojan War*, was the ninth King of this Country.

2628. The Kingdom of *Corinth*, begun by *Sisyphus*, Son of *Æolus*, which, before his Time, had been subject to the *Argians* and *Mycenians*.

3191. *Macedonia*, founded by *Caranus*, one of the Descendants of *Hercules*.

ARTICLE V. Taketh notice of the various Revolutions which *Greece* underwent, after the Return of the *Heraclides* into the *Peloponnese*; and of their several Transmigrations and Settlements in *Asia Minor*, after they had been forced out of *Greece*.

The *Acbeans*, descended of *Æolus*, past into *Asia Minor*, and there founded *Smyrna*, and eleven other Cities.

The *Acbeans* of *Mycene*, under the Conduct of *Nile* and *Androcles* (two Sons of *Codrus*) took



took possession of that part of *Asia Minor*, that is situated betwixt *Caria* and *Lydia*; where they built twelve Cities; *Ephesus*, *Glazomene*, and *Samos*, are of that number. In the end of this Article is given a short Account of the different Dialects of the *Greek* Language, and of the Places where each of them most prevailed.

ARTICLE VI. Our Author, in treating of the Government of *Greece*, says, that an universal Republican Spirit had taken place and prevailed all over the Face of the Country; but varied according to the several Characters and Genius of each People, in as many different manners as there were Cities: And that notwithstanding this great Variety in the Government, Laws, and Customs of so many little States, yet they all together formed one united Body; whose collective Force made the formidable Power of *Persia* to tremble, even in its most flourishing Condition,

ARTICLE VII. Here are described the Life and Actions of *Lycurgus*, and an Account given of the Government, Discipline and Laws, which he established in *Lacedemon*; than which there is nothing more extraordinary, or better attested, to be met with in all prophane History. When *Lycurgus* first entered upon the Government of this State, it laboured under many Disadvantages; he found it involved in the greatest Disorder and Confusion, the Royal Authority and that of the Laws despised and trampled upon, and the ungovernable Audaciousness of the People daily increasing: It was amidst all these Difficulties that

that he conceived the noble Design of reforming and new-modelling entirely the Government of *Sparta*. The better to effectuate this, he undertook several Voyages, first into the Island of *Crete*, whose severe and rigorous Laws were then very famous; from thence he passed into *Asia*, where the Laws were more gentle and easy; and from *Asia* into *Egypt*, at that time accounted the Source and Habitation of Science and Wisdom. Out of all those different Laws and Forms of Government, *Lycurgus* pick'd out what he thought best and most perfect, and by ballancing, comparing, and tempering them one with another, he composed that Body of Laws, and that Form of Government, which have ever since been Matter of Surprise and Wonder to the rest of Mankind.

Being return'd to *Lacedemon*, he first of all gain'd over to his side the leading Men of the Republick, and after he had communicated his Design to them, he rushed into the most publick Place, accompany'd by an armed Force, the more to surprize and awe such as might possibly oppose him; and there published his Laws, and that Form of Government that he purposed to establish, which may very aptly be reduced to three principal Heads, or Establishments: The most considerable of which was the Establishment of a Senate, of twenty eight Persons, invested with a Power equal to that of their Kings, which before that time had been too absolute. And whereas their Government was formerly very unsteady and precarious, sometimes tending towards Tyranny, by the Violence of their Kings; at other times inclining to Democracy, by the too great Licentiousness and Inconstancy of a mutinous People;

People; this Senate served as a Counterpoise to both, kept the Government in an *Æquilibrium*, and gave the Constitution a firm, established, and durable Foundation. The Senate screen'd the Royal Prerogative from the Encroachments of the People; and secured the People from the tyrannical Usurpations of their Kings, if at any time they attempted to extend that Prerogative beyond its just Limits.

But *Lycurgus's* Successors, finding the Power of the Senate too extensive, *Theopompus* (a hundred and thirty Years after *Lycurgus*) opposed to it five other Magistrates, annually chosen from the Body of the People, not unlike in their Office and Power to the *Tribunes* of the People of *Rome*: These were arm'd with very great Authority, even of imprisoning, (if there was occasion for it,) the Kings themselves; which they actually exerted in the Case of *Pausanias*. Thus by the wise Provision and Management of *Lycurgus*, the Government of *Sparta* was settled upon the surest, best, and most reasonable Foundation.

The King was arm'd with all the Power necessary for making his Government easy, his People happy, and for supporting the Dignity of his Crown. The Nobles had a great share in the Government, and the People were not altogether excluded from it. Under this Form of Government, *Lacedemon* maintained itself in an uniform Observation of its Laws, and a constant Terror to all its Enemies, for the space of 700 Years.

I have dwelt the longer upon this Part of the Article, both because of the Similitude that is to be observ'd in the *Spartan* Government with our own happy Constitution, as to what relates

to the Balance of Power; as also to do justice to the Candour of our Author, who so bravely ventured to put these Truths in the most glaring Light, tho' living under a Government the most tyrannical and absolute.

*Lycurgus* in the next place, in order to take away all Distinction from among his People, except what was founded upon Virtue alone, made an equal Distribution of all the Lands and Riches in his Kingdom. The first he easily executed; but he met with much greater difficulty in bringing about the second: till at length he contrived a Method to eradicate entirely, and sap the very Foundation of Avarice; and an immoderate Desire of Riches, even out of the very Hearts of his People: First, by forbidding the use of Gold, and introducing Iron Coin in the place of it; the Value of which he made so low, that twenty five Pounds *Sterling* was as much as two Oxen could draw in a Carriage: And secondly, by establishing sumptuary Laws, whereby he obliged all his Subjects to eat in common, and of the same Meats; nor were any, not even the King himself, dispensed from, or allowed to evade the Observance of this Law. They commonly eat in publick Halls, and were ranged fifteen at each Table. The Parents were obliged to bring their Children there also, as to a School of Wisdom and Temperance; where they neither heard, nor saw any thing but what tended to their Improvement: and tho' the Conversation turn'd for the most part on grave and serious Subjects, yet sometimes it was more enlivened and seasoned with the most refined and polite Strokes of Wit and Raillery; but never had the least Tincture of any thing that was low, unmannerly, or shocking.

*Lycurgus*

*Lycurgus* did not think it proper to commit his Laws to Writing, being persuaded, that the most effectual Way to make a People virtuous and happy, was to make the Practice of the Laws habitual, and consequently easy to them. For this reason he believed, that nothing more deserv'd the Care of the Legislature, than the Education of Children; for Youth educated with care, and who have Sentiments of Virtue, Honour, and Obedience to the Laws, early inculcated upon them, become in time their own Law.

The Education of the young *Spartans* was not therefore left to their Parents, but was, by *Lycurgus's* Appointment, made the Care of the Publick; and as the *Lacedemonians* were a warlike Nation, so the Education of their Youth tended chiefly to fit them for Feats of Arms. As soon as they were born, the Ancients of each Tribe viewed their Bodies, and if they found them strong and well-form'd, they provided for their Nourishment, by assigning them a Portion of Land; if otherwise, they were expos'd and condemned to perish. Their Exercises of all kinds were such, as contributed to render them patient, obedient, hardened and inured to Fatigue, courageous, and such as inspired them with a Love of Virtue.

Our Author, in the remaining Part of this Article, spends some general Reflexions on the Faults and Imperfections of *Lycurgus's* Laws; and afterwards, in a few Words, displays the many Excellencies of them. It is no small Commendation, both of his Laws and Form of Government, that *Plato*, *Diogenes*, *Zeno*, and in general all the ancient Sages, who have undertaken to offer Rules for the Establishment of

of a Commonwealth, have chose his for a Model, tho' it be also liable to many Imperfections. The Law which authorized the exposing of Infants, the general Contempt of the politer Arts and Sciences, their Cruelty to their Slaves, by putting it in the power of every private Person to murder and destroy them at pleasure ; in fine, their *Stoical* Neglect of Decency, and the Disregard they had of the Modesty of Women, are such Blemishes as cannot well be excused.

ARTICLE VIII. Mr. *Rollin*, in this Article gives us an account of the various Revolutions and Changes that happened in the Government of *Athens* ; he acquaints us that first of all they had Kings invested with no other Power than to command their Armies in the Time of War ; so that in effect, they were only Generals of their Armies, much like the old *Saxon* Kings.

*Medon* and *Nile*, the two Sons of *Codrus*, disputing with one another about the Crown, were both excluded by the *Athenians*, the Regal Power entirely abolished, and a new Magistrate or perpetual Governor, under the Name of *Archon*, chose in its place, which they afterwards changed to continue only for ten Years ; but thinking even that Time too long, they ordered them at length to be annually elected.

But afterwards finding, that a Magistrate invested with so little Power, and of so short a Continuance, had not sufficient Authority to curb the Disorders, Factions, and other Mischiefs, that were occasioned by the Abuse that turbulent Spirits made of too much Liberty ; they again had recourse to the kingly Power, as the best Remedy for a distemp'r'd State,

State, and chose *Draco*, a Person of known Wisdom and Probity among them, for their King; who no sooner was settled at the Helm of Affairs, than he published a System of very severe and rigorous Laws; which, because of their extreme Rigour, (punishing with Death the smallest as well as the greatest Crimes) were said to be written with Blood. But these had the same fate, which most things that are too violent have; for the ill-judged Severity of them made their Execution to be very much neglected, and at length entirely laid aside.

*Solon*, who was afterwards chosen their Legislator, being a Person of extraordinary Merit, and Sweetness of Temper, went on with more Caution in correcting and amending the Diseases of the Common-Wealth; he chang'd their Laws, and new fashion'd their Government, but seldom attempted any thing till he had persuaded the Citizens of the Reasonableness and Advantage of his Laws, and the Changes that he brought about in their Constitution: Sometimes indeed he made use of the Authority and Power he was invested with, but never except when it was visibly join'd with Reason and Justice. Being once ask'd, if the Body of Laws, which he gave the *Athenians* were the best and most perfect, Yes, says he, they are the best that the *Athenians* are capable of receiving. The first thing he did, was to set at liberty from their Slavery, all such as had sold themselves for Debt, and at the same time, publish'd an Edict, whereby he cancelled and annull'd the Debts themselves; but some of his Friends, who knew of this Resolution before the Edict was published, taking advantage of

it, had borrowed great Sums of Money, where with they purchased Land, which, amongst the *Athenians*, no Debt could affect; This Deed of his Friends, tho' utterly unknown to him, rais'd the Indignation of the Generality of the People, which fell upon *Solon*, as if he had been in concert with them. He repealed or moderated all the Laws of *Draco*, except those against Murder; he divided the People into four Classes, according to the Estimate of their yearly Revenue. To the Rich, he committed all the publick Offices; and in some sort to make reparation to the Poor, for their Exclusion from publick Employments, he gave them the Privilege of voting in all the Assemblies and Deliberations of the People; which, at first, appeared to be but of little moment, came, however, in the end to be of very great Importance, as it made them entirely Masters of all publick Affairs, and gave them a strong Influence in all Processes and Judgments of Magistrates; most of them being brought in the last Resort by Appeal before the People: Which made *Anacharsis*, the *Scythian* Philosopher, say to *Solon*, I wonder you have left to the Wise the Right of deliberating only, and that you have put the Right of deciding in the hands of Fools.

He re-established and added to the Number of the *Areopagus*, which was the Sovereign Court of Justice amongst the *Athenians*, and perhaps one of the most august that ever was in the World; whose Reputation was so great, that even the *Romans* themselves appeal'd to it, in Cases that appear'd too difficult for themselves to decide.

Moreover,



Moreover, to give a check to the Abuse, that was made of the too great Power which he had left the People, he created another Senate, consisting of four hundred, viz. one hundred out of each of the four Tribes, to whose Judgment the People commonly paid a very great deference.

Tho' *Solon* well perceived the Inconveniences of a popular Government; yet knowing the Genius of the *Athenians*, he judg'd it in-vain to wrest the Sovereign Power out of the hands of the People; well knowing, that if they allow'd themselves to be divested of it at one time, they would, on some other Occasion, re-assume it by force.

It was permitted by *Solon's* Laws to any who saw another oppress'd or insulted, to espouse his Quarrel, and prosecute the Offender.

By another Law he declared infamous, and condemn'd to perpetual Banishment, all such as in the civil Commotions of the State did not side with one or other of the Parties.

He abolished the Custom of giving Portions in Marriage with their Daughters, and made many useful Laws for the Encouragement of Industry, and the Improvement of the Arts and Sciences.

*Plisistrates*, by his Cunning and Address, found means to possess himself of the Government of *Athens*, two Years before *Solon's* Death; his Son and Successor, *Hippias*, being expelled *Athens* by the Party of the *Alcmeonides*, and being disappointed of means of restoring himself any other Way, he retir'd to *Artaphernes*, the King of *Persia's* Governor, at *Sardis*, and endeavour'd to engage him to turn his Arms against the *Athenians*.

*Artaphernes* commanded the *Athenians* to re-establish him upon the Throne, which they absolutely refused; and this gave occasion to the first beginning of the War, which the *Persians* made against the *Greeks*; the Detail whereof makes the Subject of the next Volume.

The ninth and last ARTICLE is wholly taken up in giving an Account of all the Men famous for Learning and Wisdom, that lived in those first Ages of *Greece*.

He begins with the Poets, as being the most ancient, and places *Homer* as the most celebrated, at the head of them. Our Author seems to give *Smyrna*, preferable to all the other Cities that contended for it, the Honour of his Birth.

What is most surprizing in this great Poet is, that he being the first who (of all that are known to us) apply'd himself to a kind of Poetry, the most sublime and difficult of any, should have carried it all of a sudden to so high a Degree of Perfection, that none of those who came after him, have ever been able to come up to it. *Velleius Paterculus*, Lib. 1. Cap. 5. speaking of *Homer*, passes the same Judgment upon him.

The next in order is *Hesiod*; of whom it is said, that, of the three Poems ascribed to him, the first, which is called the WORKS and the DAYS, served as a Model to *Virgil*, in composing his *Georgicks*; and the last called the BUCKLER of *HERCULES*, is suspected not to be *Hesiod's*.

The rest in this Catalogue are, *Archilochus*, Inventor of Iambick Verses; *Hippoman*, of *Ephesius*; *Stesichorus*, of *Himera*, famous in the Lyrick kind. *Alcman*, of *Lacedemon*; *Alceus* and

and *Sappho*, both of *Mitylene*, a City of *Lesbos*. Our Author says of *Sappho*, that it were to be wished, the Purity and Chastity of this Lady's Manners had been answerable to the Beauty of her Genius, and that she had not dishonour'd her Sex, by her Vices and Lasciviousness.

Mr. *Rollin* treats next of the Philosophers, and Men famous for their Wisdom; where he takes notice of the most remarkable things in their Lives, as he had done before in treating of the Poets.

The first of these is *Thales* the *Milesian*, who laid the first Foundation of Philosophy in *Greece*, and was Author of the *Ionick* Sect; he it was who first mark'd the precise Time of that famous Solar Eclipse, which happened in the Reign of *Astyages*, King of *Media*. This Philosopher used to thank God for three things, viz. That he had made him a reasonable Creature, and not a Brute: A Man, and not a Woman: A *Greek*, and not a *Barbarian*.

Next to him, are, *Solon*, who hath been already spoke of; *Chilon*, the *Lacedemonian*; *Pittacus*, King of *Mitylene*; *Bias*, of *Prien*; *Cleobulus*, of *Lindos*, in the Isle of *Rhodes*; *Periander*, King of *Corinth*; *Anacharsis*, the *Scythian*, who, in his Conference with *Solon*, compares the Laws to so many Cobwebs, which restrain and intangle small Insects, but the great ones break through them. *Æsop*, the *Phrygian*, as famous for the Deformity of his Body, as the Beauty of his Genius.

This is the Substance of what Mr. *Rollin* hath said on this Period of *Greek* History.

ARTICLE XXXII.

*The present State of LEARNING.*

R O M E.

CARDINAL *Quirini*, who has been lately entrusted with the Care of the Vatican Library, and is no less eminent for his Learning than for his high Station in the Church, designs to procure a new Edition of *St. Ephrem's* Works, which will equal, if not out-do, the best Editions of the other Fathers put out by the Benedictins and others. And his Eminency being willing to acquaint the Learned with his Design, and to desire their Assistance, has order'd Signor *Giovanni Maria Salvioni*, Printer to his Holiness, to publish the following Account of that Edition.

JOANNES MARIA SALVIONI,

*Typographus Vaticanus,*

*Sacrarum Litterarum Studioſis.*

QUoniam nostra hac ætate veterum Patrum Opera diligentissimis & ornatissimis Editionibus in publicum bonum singulis ferme diebus emittuntur, dolendum profecto est, Sanctum Ephræm in tenebris adhuc quodammodo & squalore jacere. Magnum (inquam) illud Orientalis Ecclesiæ lumen, quem Sanctus Basilus eruditionis causa in primis suspexit, quem Sanctus Gregorius Nyssenus insigni oratione exornavit, quem Sanctus Hieronymus post

post lectionem Scripturarum in Ecclesiis publice legi consuevisse testatur, quem Theodoretus Cyri Episcopus virum admirabilem & scriptorum inter Syros excellentissimum appellat, quem denique Syria orbis Doctorem & Prophetam passim deprædicat. Quapropter rem admodum utilem, & Sanctæ Ecclesiæ Bibliothecarii, quo fungitur, officio vere dignam aggre-  
 gri in animum induxit Eminentissimus Cardinalis ANGELUS MARIA QUIRINUS, dum novam Sancti Ephræmi Editionem adornandam suscepit, advocatis in subsidium doctis viris, quibus præest, Vaticanæ Bibliothecæ servitio addictis: & quidem cum eo operis splendore & cultu, qui ejusdem Bibliothecæ, necnon Typographiæ dignitatem minime deceant. Papyri nitorem, quem admodum & magnitudinem folium hoc ipsum repræsentat. Exhibet itidem Latinorum Characterum specimen; quoad Græcos vero, Cardinalis Bibliothecarius peritum artificem nactus, novas cædi formulas imperavit, elegantissimis illis haud dissimiles, quibus Robertus Stephanus, nemini in arte libros cudendi secundus, Regios Lutetiæ typos illustravit.

Quale quantumque operæ pretium futurum sit novæ hujus Editionis, paucis aperiam. Universum Opus in quatuor Tomos distinguetur. Priores duo textum Græcum ex Bodleianis Codicibus viginti jam ante annos Oxonii editum, & Latinam versionem Romæ à Gerardo Vossio sub finem sæculi decimi sexti vulgatam complectentur: quo fit, ut juxta eruditorum hominum desiderium S. Ephræmi non amplius à semetipso divulsus partim Romanis, partim Anglicis typis lucem suam debeat, sed integer apud sedem Apostolicam prodiens Latinorum

ac Græcorum oculos infimul oblectet ac erudiat, ea specie venustus, quam hisce temporibus reliqui veteres Patres præ se ferunt. Ad calcem autem utriusque Tomi aderunt ad Oxoniensem textum (quamvis valde locupletem) supplementa bene multa, quæ Vaticanæ Codices suppeditabunt; itidemque Latina versio ad examen sæpius revocabitur, servato tamen, qui illi debetur, honore: nam perperam omnino nonnulli Vossium interpretem, ceu plagiarium, traduxerunt, perinde ac Ambrosii Camaldulensis laboribus profecerit, maligne, ut ipsi aiunt, suppresso ejusdem nomine, quod tamen adeo Vossius non suppressit, ut illius clarissimi viri, simulque decem & novem Sermonum Sancti Ephræm versionis ab eo elaboratæ mentionem fecerit honorificentissimis verbis in Epistola nuncupatoria ad Clementem VIII. Tomus tertius plura S. Ephræm Opera nondum edita continebit, quin formis ex celeberrimo Typographiæ Medicæ penu depromptis ipsum textum Syriacum proferet, quem ab eruditis, fontes ipsos sitientibus, aliquando inspicere vix ulla spes erat, adeo ut quidam ex ipsis affirmaverit, nobis non licere esse tam beatis, ut illo perfruemur. In Quarto Tomo aderunt Dissertationes, & Adnotationes ad rem Ecclesiasticam illustrandam opportunæ, ac præsertim ad Catholicæ Fidei Dogmata adversus tam veteres, quam nuperos sectarios ex Traditione Ecclesiæ Syriacæ, cujus tuba & oraculum Sanctus Ephræm, confirmanda. Hæc postrema pars, quæ *Panoplia* inscribetur, peculiare illud pensum est, quod calamo suo tractandum Eminentissimus Quirinus suscepit.

Itaque sacrarum litterarum Studiosos etiam atque etiam obtestamur, ut in Bibliothecis, seu privatis,

tis, seu publicis, quæ apud ipsos sunt, manuscripta Exemplaria Sancti Ephræm diligenti manu versantes, si quis Sermo, aut cujusvis generis Tractatus in illis occurrerit, vel in Romana, vel in Oxoniensi Editione desideratus, accurate adnotent, ac certiores nos reddant, ut collatione facta cum Codicibus Vaticanis (quorum profecto mira adeo nos copia circumdat, ut soli Græci ad septuagesimum circiter ascendant, cum decem tantummodo enumeret Augustissima Vindobonensis, ut affirmat Lambecius *Commentar.* t. I. p. 118.) si forte nova illa in iisdem minime comperiantur, ea sumptibus nostris describi, ac Romam transmitti curemus, qua ratione magnæ quidem Litterariæ, quin totius Christianæ Reip. beneficio loculentissima, ut speramus, prodibit Editio; qualem Clerus Gallicanus in Comitibus generalibus de more congregatus vehementer olim exoptaverat, doctoque viro provinciam mandaverat teste Combefisio in *Biblioth. Concionat.* at irritis votis & conatu, ut tanti operis gloria eis servaretur, quibus Vaticanorum Scriptorum thesauri libera paterent.

Illi autem pro certo sibi polliceantur, magnam se quidem ab omni sacre Antiquitatis cultoribus gratiam inituros, sed singularem & maximam ab Eminentissimo ipso Bibliothecario, qui à Sanctissimo CLEMENTE XII. conspicuo illo mupere decoratus, nihil sibi magis cordi esse proficetur, quam ut suo studio, vigilantia, & industria Apostolica Bibliotheca toto terrarum orbe celeberrima eo, quo decet, fultore enitcat; reflorescatque Vaticana Typographia, quam Urbanus VIII. *Divino consilio à Sixto V. P. M. institutam ad Sanctorum Patrum Opera restituenda, Catholicamque Religionem toto*

*terram*

terrarum orbe propagandam sculpta ad ejus portam Inscriptioe declaravit.....

## P A D O U A.

The two following Books have been lately printed here : *Historia Apostolica ex antiquis Monumentis collecta, & ad usum Seminarium Patavinum accommodata ab Antonio Sandini J. U. D. & in eodem Seminario Historiæ Ecclesiasticæ, & Geographiæ Lector.* In 8vo.

*Explicatio Gentilium Fabularum & Superstitionum, quarum in sacris Scripturis fit mentio; vario hinc inde sensu, præter literalem, ut allegorico, morali, anagogico &c. exornata per R. P. Casparum Hartzbeim, Societatis Jesu Sacerdotem.* In 8vo.

## W O L F F E N B U T T E L.

Dr. Bruckmann has given us a new Edition of the late Mr. Jacob Leupold's *Prodromus Bibliothecæ Metallicæ, &c.* with several Additions and Emendations. In 8vo. It is a Catalogue of Books and Dissertations relating to Metals, Minerals, Fossils, &c. Three Years ago he publish'd *Bibliotheca Numismatica*; and he promises *Bibliotheca Hydrographica*, which will contain an Account of the Books treating of Mineral Waters, &c.

## N U R E M B E R G.

D. D. Georgii Ernesti Stablii S. R. M. Boruss. Consil. Aulici & Archiatri primarii *Fundamenta Chymicæ dogmatico-rationalis, & experimentalis; quæ planam ac plenam viam ad Theoriam & Praxin Artis hujus tam Vulgatiorem quam Sublimioris per solida ratiocinia & dexteras encubites serunt.* In 4to. Dr. Stabl has publish'd several other Books relating to Chymistry, an  
Account



Art. 32. HISTORIA LITTERARIA.

Account of which may be seen in Dr. Goet-  
zius's *Historia Scriptorum, Stablii & Stabliano-*  
*rum.*

P A R T I S.

The Royal Academy of Sciences has pub-  
lish'd the following Paper concerning the Prize  
proposed by them for the Year 1734.

“ THE late Mr. *Rouillé de Meslay*, an-  
“ cient Counsellor in the Parliament of  
“ *Paris*, having formed the noble Design of  
“ contributing to the Advancement of the  
“ Sciences, and to the Advantage which the  
“ Publick would reap from thence, bequeath-  
“ ed to the Royal Academy of Sciences a Fund  
“ for two Prizes to be given to those, who, in  
“ the Judgment of that Body, should produce  
“ the best Performance upon two different  
“ Subjects, which he pointed out in his Will,  
“ and of which he gave Instances.

“ The Subjects, or Themes for one of these  
“ Prizes, regard the general System of the  
“ World, and physical Astronomy.

“ This Prize was designed by the Donor  
“ to consist of 2000 Livres, and to be given  
“ once a Year; but the Deficiency of the  
“ Revenue has occasioned its being given but  
“ once in two Years, in order to make it more  
“ considerable, and will amount to 2500  
“ Livres.

“ The Subjects, or Themes for the other  
“ Prize, must treat of Trade and Naviga-  
“ tion.

“ This also is given but once in two Years,  
“ and consists of 2000 Livres.

“ The Learned of all Nations are invited  
“ to write upon the Subjects proposed, and

“ even

“ even the Foreign Members of the Academy;  
 “ But it has been agreed upon to exclude such  
 “ Members of the Academy, as are Natives  
 “ of the Kingdom, from pretending to the  
 “ Prizes.

“ Those who design to write upon the a—  
 “ foresaid Subjects, are desired to do it either  
 “ in *French* or *Latin*, but without any Oblig—  
 “ ation: They may write in what Language  
 “ they please, and the Academy will get their  
 “ Letters translated.

“ 'Tis requested that their Papers may be  
 “ very legible, especially when there are Al—  
 “ gebraical Calculations.

“ They are not to put their Names to what  
 “ they write, but only a Sentence or Device.  
 “ And they are desired to inclose in their Pa—  
 “ per, a separate Note, sealed up by them,  
 “ wherein, besides the same Sentence, will be  
 “ written their Name, Quality, and Place  
 “ of Abode, or Direction; and this Note  
 “ shall not be opened by the Academy, un—  
 “ less their Piece has gained the Prize.

“ Those who design to put in for the Prize,  
 “ are to direct their Letters, *To the Secretary*  
 “ *of the Academy of Sciences at Paris*; or get  
 “ them deliver'd into his hands. In this last  
 “ Case, the Secretary will at the same time  
 “ give the Person who so delivers it, his Re—  
 “ ceipt for the same, whereon shall be written  
 “ the Sentence in the Piece, and its Number,  
 “ according to the Order of Time in which  
 “ it comes to hand.

“ If there is a Receipt of the Secretary for  
 “ the Piece that has gained the Prize, the  
 “ Treasurer of the Academy shall deliver the

“ Supp

“ Sum of the Prize to the Person that produces  
“ the Receipt, without any other Formality.

“ If there be no Receipt of the Secretary,  
“ the Treasurer shall not pay the Prize to any  
“ but the Author himself, who shall make  
“ himself known, or to the Person that pro-  
“ duces his Letter of Attorney.

“ The Subject proposed for the Prize in the  
“ Year 1732, was, *What is the physical Cause*  
“ *of the Inclination of the Planes of the Orbits*  
“ *of the Planets, with relation to the Plane of*  
“ *the Equator of the Sun's Revolution about its*  
“ *Axis; and whence comes it, that the Inclina-*  
“ *tions of those Orbits are different from each*  
“ *other?*

“ Tho' among the Pieces sent in Compe-  
“ tition for this Prize, there are some which  
“ appear to have been written by Men of  
“ great Learning, and contain several curious  
“ Discoveries; yet, as none of them seemed  
“ to be clear enough, or to come home to  
“ the Point in question, they thought they  
“ ought not to adjudge the Prize.

“ So important a Point of Physical Astro-  
“ nomy well deserving to be sifted to the bot-  
“ tom, the Academy thought they ought to  
“ propose the same Subject again for the  
“ Year 1734, when the Prize shall be double,  
“ to wit, 5000 Livres, according to M. de  
“ Mably's Will.

“ The Authors of the Pieces which were  
“ sent for 1732, may make such Alterations  
“ therein, or put them into what new Form  
“ they please; but they must signify that they  
“ are the Pieces to which they gave such and  
“ such Sentences or Devices, and they must  
“ write them all entirely over again.

“ If

“ If they make no Alteration in them, they have nothing to say, or to make known ; but their Pieces shall be put in again among the others.

“ Much more shall the Pieces which are absolutely New be received.

“ But neither New nor Old will be received any longer than until the 1st of September, N. S. 1733.

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